

آياتها
176
Ayahسُورَةُ النِّسَاءِ
Surato An'Nesa'e
(The Women)ترتيبها
4
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the mankind: *ettaqo* (let reverentially guard youⁿ not to displease) yourⁿ Lord, Who [He] created you^b of one^w self^w and [He] created of her, her spouse (wife);¹ and [He] disseminated of them both men multitudinously and women; and *ettaqo* Allah Who (is) by Him mutually query² you^z and the *arhama* (maternal/paternal kins);³ verily Allah [was] over/on you^b *Ra'qeeban* (Watcher/Observer).
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾
2. And *aa'to* (let-accord/allot youⁿ) the orphans their possessions; and let-not you^z substitute (take/receive) the *kha'beetha* (wicked/bad/ill-natured) by the good, and let-not you^z eat* their possessions to yourⁿ possessions; verily it^{x4} [was] a *hooban*⁵ (ruin/plight/sin) big.
وَأَتُوا آلَ الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾
3. And *en* (if) you^z feared/knew⁶ that not *toqsetto*⁷ (youⁿ first remove the injustice and render absolute justice) in the orphans then let-wed you^z what pleased for you^b of the women: double, triple, and quadruple; then *en* feared/knew you^c that not *ta'a'delo* (youⁿ: equalize/be-just) then one-she^y or what possessed^w yourⁿ right hands;⁸ *tha'leka* (afar-that-it)^x (is) *adna* (lowest-/closest) that not *ta'a'olo*⁹ (you^z transgress or you^z support too large a family).
وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثًىٰ وَثَلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَقَ أَلَّا تَعُولُوا ﴿٣﴾

1 The word "self^w" is in reference to *Adam*, father of *the humans*. In (S7:189) Allah says: "to [be] quiet to her," i.e. to *his wife*.

2 That is each of you asks the other, saying: "by name of Allah..." Or by His criteria you request your rights.

3 The word "أَرْحَامُ" rooted in "رَحِمَ," from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in *all that is the "زَجَمَ"* = "womb." Thus, *one's relatives from the mother's side* are "أَرْحَامُ," as they relate through the same womb. See *البصائر*. However, stated in "اللسان" the "relatives" from the father's side "أَقَارِبُ," are also "أَرْحَامُ," I believe because *all are rooted in "الرَّحْمَةُ,"* hence all *maternal/paternal kins* are "أَرْحَامُ."

* Here "eat" means legitimize/make legitimate. أَكَلَ مَالِ الْغَيْرِ = ate other's funds = legitimized other's funds for own self.

4 That is the *eating^x* or the *interchange^x*.

5 The word "hooban" = "حُوبًا" is "حُوبٌ" inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See *اللتاج*.

6 Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

7 The word "toqsetto" = "تَقْسِطُوا" present tense, plural, masculine, based on the root word "qasatta" = "قَسَطَ" meaning: rendered absolutely balanced justice post removal of injustice, i.e. gave or received exactly what is due without any compromise. Rendering "justice" = "adl" = "عَدْلٌ" some time involves unilateral, multilateral or mutual compromises and consents of all parties involved. Thus, "toqsetto" = "تَقْسِطُوا" is giving the absolute exact dues to those deserving it without the minutest diminution. It is absolute balance.

8 The Arabic phrase: "possessed yourⁿ hands," means that which you own, i.e. the slave women you own.

9 The word "ta'a'olo" = "تَعُولُوا" based on the root word "ala" = "عَالَ" which means: (1) transgressed or (2) shouldered the support and the provision for family, in this case *too large a family, beyond the personal means*. In other words, and Allah knows best, if one were to wed more than one wife, than the fear of "transgression" on his part (for not being able to be just with each wife) or his fear to have *too large a family* for him to be able to sufficiently support justly.

4. And *aa'to* (*let-accord/allot you*^x) the women their^y dowers^x *aneblatan*^w (*bonus/free-gift*),^w then *en* (*if*) pleased they^y for you^b *a'n*¹⁰ (*regarding*) a thing of it^x [self] (*gratifyingly*)¹¹ then let-eat it^x you^z wholesomely with easy (*of*) digestion.¹²
- وَأَتُوا النِّسَاءَ صَدَقَاتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنَيْئًا مَرِيئًا ﴿٤﴾
5. And let-not *to'ato* (*accord/give you*^z) the mooncalves yourⁿ possessions which^u made Allah for you^b maintainability; and let-you^z provide them in it^w and let-clothe them you^z and let-say you^z for them a say *ma'a-roofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).
- وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾
6. And let-essay you^z the orphans until if they^z reached the marriageability,¹³ then *en* (*if*) sensed-/perceived you^c of them a *rushdan*¹⁴ (*mature-discernment/rationa guidance to what is right*) then let-pay you^z to them their possessions; and let not you^z eat it^w excessively nor *be'daran*¹⁵ (*hurryingly/bastily-before*) that they^z grow-older;¹⁶ and whoever [*he*] [was] rich then *leyasta'afef*¹⁷ (*let affirmably abstain [he]*); and who-ever [*he*] [was] poor,¹⁸ then let-eat [*he*] by the *ma'a-roofe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*); and if you^c paid to them their possessions then *ash'hedo* (*let-call you^z witnessing*) on them; and sufficed by Allah *Haseeban*¹⁹ (*Meticulous Reckoner*).
- وَابْتَلُوا الَّذِينَ يَزْنُونَ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللهِ حَسِيبًا ﴿٦﴾
7. For the men a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin; and for the women a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin, of what diminished of it^x or swelled; a lot *mafrodhan*²⁰ (*an ordainment made/ made obligatory*).
- لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا ﴿٧﴾
8. And if *hadhara* (*attended at predetermined time and place*) the apportionment^w the near kin-possessors and the orphans and the *masakee'no*²¹ (*ones not having sufficient material possessions* then *arzegohum* (*let-*
- وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ

¹⁰ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

¹¹ That is she gave off some of her dower voluntarily and gratifyingly.

¹² The Arabic tongue expression “*wholesomely with easy digestion*” means the food was pleasant, easy to swallow, and not attended by any trouble.

¹³ The expression “*they reach the marriageability*” means became marriageable, i.e. fifteen or more years young.

¹⁴ See the *Lexicon* attached to this *Translation* for explanation and an elaboration on the word, “*rushdo*.”

¹⁵ That is to say, and Allah knows best, you *hastily consume some of their possessions before they grow older*.

¹⁶ The phrase “*grow-older*” for the Arabic “*yakbaru*” = “*يكبروا*.”

¹⁷ The word “*abstain*” here means: the guardian should not help himself from what belongs to the orphan.

¹⁸ The word “*فقير*” versus the “*مسكين*” see the *Lexicon* attached to this *Translation* for the distinction.

¹⁹ To intensify the word “*reckoner*” the word “*meticulous*” is prefixed to it, as *الدقيق الحساب* is *حسيب*.

²⁰ The word “*mafrodhan*” = “*مفروضاً*,” is masculine, objective noun for which there is no English equivalent.

²¹ For the words “*مساكين*” versus “*فقراء*,” see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen* = *مسكين*, i.e. having some material possessions but not sufficient; whereas *فقر* lacks any material possessions.

provide/give them you^z) of it;^x and let-say you^z for them a say *ma'arofan* (popularly acceptable and not *Sharey'ah* disapproved maxim).

فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾

9. And *l'yahksha* (let reverently-fear) who^r if they^z left from behind them progeny²² weaklings, they^z feared/knew²³ over them so let *yatta'qo* (they^z reverently guard not to displease) Allah and let-say they^z a *sa'deedan* (straightly/ truly/ soundly) say.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ضَعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

10. Verily who^r they^z eat the orphans' possessions unjustly verily only they^z eat in their bellies a fire^w and shall *yasslawna*²⁴ (they^z be broiled on/by) *Sa'era*^w (intensely kindling Fire).^w

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

11. Enjoins you^b Allah in yourⁿ children for the male like a fortune (*of*) the twain-females; so *en* (*albeit*) they^y were women above/over two then for them^y two thirds (*of*) what left [*he*] (*the deceased i.e. of estate*); and *en* (*if*) was-she^y one^w then for her [*the*] half and for his [*both fathers*]²⁵ for each (*of*) them both the sixth of what left [*he*] (*the deceased i.e. of estate*), *en* (*if*) [*was*] for him a child; then, *en* (*if*) not [*was*] for him a child²⁶ and inherited him his [*both fathers*], then for his mother the third; so *en* (*if*) [*were*] for him brothers, then for his mother the sixth, from after a will [*he*] enjoins by it^w or a debt; yourⁿ fathers and [*your*]ⁿ sons not profoundly know²⁷ you^z which (*of*) them (*is*) nearer for you^b beneficially; an ordainment^{w28} from Allah; verily Allah was Omniscient, *Hakeeman*²⁹ (*infinite bekma*³⁰ Possessor).

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّتِ يُوصِي بِهَا أَوْ دَيْنٌ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

²² The word "نَزْيَة" linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

²³ The word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

²⁴ The word "يَصْلَوْنَ" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

²⁵ The word "أَبَوَيْهِ" or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). See اللسان. However it must be born in mind that the word "mother" is not necessarily the begetter-mother = "الوالدة", as the "mother" in Arabic tongue could mean: step-mother, nursing mother, mother who reared some-one, or the aunt (paternal or maternal). The context defines exactly what is meant.

²⁶ Normally the word "وَلَدٌ" is a singular male child, but it could also mean children, males and females. See اللسان.

²⁷ The word "تَدْرِي" is from "دَرَايَة" which is far more reaching than the simple "knowledge," as "دَرَايَة" extends to having deep knowledge of the subject matter.

²⁸ The word "فَرِيضَة" is a singular feminine noun, with many meanings, among them in this case: a timely portion-decreed whereas "الْفَرَضُ" is a duty timely decreed. See اللسان.

²⁹ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

³⁰ See the Lexicon attached to this Translation for "bekma."

12. And for you^b a half (of) what left (of estate) yourⁿ spouses (wives) *en* (if) not was for them^y a child;³¹ then if, was for them^y a child then for you^b the quarter of what they^y left (of estate) from after a will^w they^y will by it^w or a debt; and for them^y the quarter of what you^z left (of estate) if not was for you^b a child; then *en* was for you^b a child then for them^y the eighth of what you^c left (of estate) from after a will^w you^z will by it^w or a debt; and *en* was a man (being) bequeathed a *kalalatan*^{w32} (decendent's possessions but no children or parents)^w or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they^z were more than *tha'leka* (afar-that-it/that)^x then they (are) partners in the third from after a will^w (being/to-be) willed by it^w or a debt other than *mudha'ren* (mutual-futile-injurer); an enjoinder from Allah; and Allah (is) Omniscient, Forbearer.

وَلَكُمْ نِصْفُ مَا تَرَكَ
أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ
فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ
مِمَّا تَرَكَْنَ مِنْ بَعْدِ وَصِيَّةٍ
يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ
الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ
لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ
فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ
وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ
كَانَ رَجُلٌ يُوْرَثُ كَلَالَةً أَوْ
امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ
مِنْهُمَا النِّصْفُ فَإِنْ كَانُوا
أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي
الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ
دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

13. *Telka*^w (she-that-afar-it^w/those^w) (are) Allah's limits; and whoever [he] obeys Allah and His messenger [He] admits him (into) paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it;^w and *tha'leka* (afar-that-it/that)^x (is) the win, the great.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
يُخَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٣﴾

14. And whoever [he] disobeys Allah and His messenger and [he] transgresses His limits, [He] admits him (into) a Fire^w immortal [he] (is) in it;^w and for him (is) a humiliating torment.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا
خَالِدًا فِيهَا وَلَهُ عَذَابٌ
مُهِينٌ ﴿١٤﴾

15. And who^v they^y *ya'ateena* (commit)^y the profanity^{33w} of yourⁿ women then *etash'bedo*³⁴ (affirmatively let-you^z call to witness) on them^y a [he]-four of you;^b then

وَالَّذِي يَأْتِيكَ الْفَحْشَةُ مِنْ
نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ
أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا

³¹ The word “ولد” applies to a “son” or a “daughter.” See الهادي.

³² The word “kalalah”= “كَلَالَة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his heirs are “kalalah”= “كَلَالَة,” (2) any deceased person who has no living biological parents, nor children, his left property is “kalalah”= “كَلَالَة.” The “kalalah”= “كَلَالَة” is by “heir” or “heirs” or the left (after death) property. (3) Also, “kalalah”= “كَلَالَة” is a noun for other than father and son of the heirs.

³³ The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word “فاحشة” or “الفاحشة” as in this great *Ayah*, the word is euphemistically used to mean adultery or fornication.

³⁴ There is no exact English equivalent/corresponding words for استشهدوا. The closest is the above stated.

en (if) they^z testified then let-you^z hold them^y in the houses until *yatanwaffabunna* (receives them^y while dying) the death or makes Allah for them^y a path.

فَأَمْسَكُوهُمْ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

16. And who^x-both, *ya'ateyaneba* ([both] come/commit it^w) of you^b then let-you^z annoy them both then en (if) both repented and both reformed then let-you^z shun a'n (regarding) them both; verily Allah was *Tanwaban* (iterative Relent) *Raheeman* (iterative mercy Giver).

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذُوهُمَا فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾

17. Verily only the relentment^{w35} (is) on Allah for whom^r they^z work the ill by a *jahalaten*³⁶ (acting ignorantly or incorrectly); afterwards they^z repent of near; then verily those relents Allah on them and Allah [was] Omniscient *Hakeeman*³⁷ (infinite *bekmah*³⁸ Possessor).

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

18. And not-she^y the relentment^w (is) for whom^r they^z work the *sayye'aa'te*^w (demeritorious-deeds)^w until if *badhara* (attended at predetermined time and place) an *abado*³⁹ (a lone/any-one) (of) them the death said [he]: verily I repent now; and nor who^r die they^z while they (are) unbelievers; those We prepared for them a painful torment

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنِّ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

19. O you, who^r they^z believed: not legitimate for you^b to inherit you^z the women coercively⁴⁰ and nor immure them^y you^z to go/arrogate you^z by some (of) what *aa'taytomobunna* (you^z accorded/allotted them^y) except if *ya'ateena* (come/commit)^y by an evident^w profanity;^{w41} and let-consort/espouse them^y you^z by the *ma'aroo'fe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim); and en (if) you^z dislike them^y then *asa* (craving a deed beyond one's means/may) that you^z dislike a thing^x and makes Allah in it^x much *khayran*⁴² (desirableness/worthiness/goodness).

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

³⁵ The word "التوبة" from Allah is relentment, but from a person it is repentance.

³⁶ The word "جهالة"="jahalaten" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the "jahalaten" is acting ignorantly or incorrectly.

³⁷ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

³⁸ See the Lexicon attached to this Translation for "bekma."

³⁹ See the Lexicon attached to this Translation regarding "أحد."

⁴⁰ See the Lexicon attached to this Translation for the distinction between "كرها"fat'ha on the "ك" as in this *Ayah*, and "كرها" dhammah on the "ك" as in (S46: 15), and "اكرها" as in (S2:256).

⁴¹ Adultery or fornication.

⁴² The word "خير" = "khayron," and the grammatically inflected "khayren" or "kharan" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."

20. And *en* (if) wanted you^c exchanging a spouse (*wife*)⁴³ in-place (of) a spouse (*wife*) and *aa'taytom* (accorded-/allotted you^c) an *ehdahunna*⁴⁴ (a lone/any-one of them^y) a talent^x so let-not you^z take of it^x a thing; do you^z take it^x calumniously and sinfully manifestly. وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنًا وَإِنَّمَا مُبِينًا ﴿٢٠﴾
21. And how (can) you^z take it^x (back) and *qad* (already and affirmatively) *afdhha*⁴⁵ (privately mutually went into open exchange of sexual-intimate-conducts) some (of) you^b to some and taken they^y from you^b *meethagan*⁴⁶ (ratified-covenant)^x *gha'leedhan* (tough/solemnly-binding). وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾
22. And let-not marry you^z what married yourⁿ fathers of the women except what *qad* (already and affirmatively) antedated; verily it^x [was] profanity^{w47} and abhorrence; and fouled a path. وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾
23. Forbidden-she^y (it's) on you^b yourⁿ mothers and yourⁿ daughters and yourⁿ sisters and yourⁿ father's sisters and yourⁿ mother's sisters and the brothers' daughters and the sisters' daughters and yourⁿ mothers whom^v they^y breastfed you^b and yourⁿ sisters of nursing-mothers and yourⁿ women's (i.e. wives)'s mothers and yourⁿ step-daughters whom^v (are) in yourⁿ *hojo're*⁴⁸ (forbidden-protections) of yourⁿ women whom^v entered⁴⁹ you^c on them^y then *en* (if) not you^z were (having had) entered on them^y then no *jonaha*⁵⁰ (sin) (is) on you^b and the wives of yourⁿ sons who^r (are) of yourⁿ loins and to (simultaneously) gather you^z [between] the two sisters except what حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضْعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

⁴³ The word “زَوْج” strictly and linguistically speaking means (1) pair, (2) spouse (husband or wife), (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاج” which could also mean: (2) similar, i.e. the look-alikes.), (3) hues. See the *اللسان*. Here obviously what is relevant is the “be-spouse, from what follows in this Ayah.”

⁴⁴ See the *Lexicon* attached to this Translation regarding “أَحَدٌ.”

⁴⁵ The lofty and exalted language of The Qur'aan describes certain conducts by using figures of speech, i.e. metonyms, such as “afdhha”= “أَفْضَى,” which has many meanings, among them, “privately you went into open exchange of sexual-intimate-conducts” by way of engaging in intimate relation through having sexual deeds.

⁴⁶ The word “ميثاق”= “assured covenant” and “عهد”=covenant. See the *Lexicon* attached to this Translation.

⁴⁷ See footnote 33 above regarding “الفاحشة”= “profanity.”

⁴⁸ The word “محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم” that is that which is under your protection but by law you are forbidden to have sexual intimacy or conduct towards them^y.

⁴⁹ The phrase: “had entered on them” is a lofty figurative expression for having had private seclusion for sexual intercourse.

⁵⁰ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح”= no sin.

qad (surely and affirmatively) antedated; verily Allah [was] *Ghafooran* (iterative Forgiver) *Raheeman* (iterative mercy Giver).

وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ
إِلَّا مَا قَدْ سَلَفَتْ إِنَّ اللَّهَ كَانَ
غَفُورًا رَّحِيمًا ﴿٣٣﴾

24. And the *muh'ssanato*⁵¹ (*marriers-she^{ym}*) of the women except what possessed-she^y yourⁿ right hands^{w52} Allah's Book (*is decreed*)⁵³ on you;^z and (*had been*) legitimated for you^b what (*is*) beyond *tha'lekum* (*collective-afar-that*), if *tabtagha*⁵⁴ (*earnestly-quest*) you^z by yourⁿ possessions marryers other than fornicators; so what *istamta'atom*⁵⁵ (*you^z had lengthily and affirmably relished/delighted the transitory joy*) by it^x of them^y so *aato* (*let-you^z give them^y*) their^y remunerations ordainment;^w and no *jonaha*⁵⁶ (*sin*) (*is*) on you^b in what mutually delighted you^c by it^x from after the ordainment; verily Allah [was] Omniscient *Hakeeman*⁵⁷ (*infinite bekma*)⁵⁸ Possessor).

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا
مَا مَلَكَتْ أَيْمَانُكُمْ كُتِبَ اللَّهُ
عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ
ذَلِكَمُ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ
مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا
اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ
أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ
عَلَيْكُمْ فِيهَا تَرْضَايْتُمْ بِهِ مِنْ
بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٣٤﴾

25. And whoever [*he*] could not of you^b *tanlan*⁵⁹ (*as possessor of fortune/wealth/resources*) to [*he*] marry the marryers^{w60} the she-believers then from what possessed-she^y yourⁿ right hands^{w61} of yourⁿ slave-girls the [*she*]-believers; and Allah (*is*) knower by yourⁿ belief some (*of*) you^b of some; so let-you^z marry them^y by permission (*of*) their^y folks; and let-give them^y you^z their^y remunerations by the *ma'aroofo* (*popularly acceptable and not Sharey'ah disapproved maxim*), *muh'ssa-na'ten*⁶² (*marriers-she^{ym}*) other than she-fornicators, nor she-takers paramours; then if *uhssenna* (*had been married-they^y*) then *en* (*if*) they^y come by a profanity^{w63} then on them^y half (*of*) what (*is*) on

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ
يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ
فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ
فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ
فَآتُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
وَأُتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ
مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا
مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ

51 The word "marriers-she^{ym}" = "محصنات," has at least two related but distinct meanings (1) marryers-she^{ym} i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصنات" = "زوجات" but "زوجات" is not a Qur'aanic terminology per se, although "زوجة," and "أزواج" are surely Qur'aanic terms. So in Qur'anic terms "marriers-she^{ym}" = "محصنات," and nothing else.

52 The Qur'aanic expression "possessed yourⁿ right hands" is an Arabic tongue expression meaning: your slave.

53 It must be noted that in the word "Book" is كتاب not كتاب, i.e. the "Book" is مفعول مطلق, i.e. it's decreed upon you.

54 The word "ابتغى" = "طلب حثيثا" meaning: earnestly quested.

55 The word "استمتع" is "تمتع طويلا," see "الهادي," hence lengthily is added to emphasize this concept.

56 See footnote 50 above regarding "جناح" = sin.

57 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

58 See the Lexicon attached to this Translation for "bekma."

59 The word "tanlan" does not have an exact English equivalent per se. It generally means: possessor of fortune, wealth, resources.

60 See footnote 51 above regarding "marriers-she^{ym}" = "محصنات."

61 That is what you own of she-slaves.

62 It is illegitimate for you the "marriers-she^{ym}" = "محصنات," which has at least two related but distinct meanings (1) marryers-she^{ym} (2) the females who became Muslims and are chaste because of Islam.

63 That is adultery or fornication.

the *muh'ssana'te* (marriers-she)^{ym64} of the torment, *tha'leka* (afar-that-it/that)^x (is) for who^p *kehasheya* ([he] reverently-feared) the *anata*⁶⁵ (fornication/corruption/sin/wrong/tribulation) of you;^b and if *tassbero* (you^z hold on patiently) (it is) *khayron* (superior/worthier) for you^b and Allah (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

فَإِنْ أَتَيْتَ بِفَحْشَةٍ فَعَلَيْكَ نَصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٢٥﴾

26. Wants Allah to manifest for you^b and *yahdey* (to divinely-guide) you^b [He] (about the) dispensations^w (of) whom^r of before you^b and to relent [He] on you;^b and Allah (is) Omniscient *Hakeemon*⁶⁶ (infinite *bekmah*⁶⁷ Possessor).

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِيكُمْ وَيُبَيِّنَ لَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

27. And Allah wants to relent [He] on you^b and want who^r *yattabe'ona* (they^z closely-follows) the desires^w that you^z incline a great inclination (by way of deviation).

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾

28. Wants Allah to lighten a'n (off) you^b and the mankind (had been) created feebly.⁶⁸

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وِثْرَ الْإِنْسَانِ ضَعِيفًا ﴿٢٨﴾

29. O you, who^r they^z believed: let-not eat* you^z yourⁿ possessions among you^b by the falsehood^x except if (it) is a trade a'n⁶⁹ (by) consent from you;^b and let-not kill you^z yourⁿ selves;^w verily Allah [was] by you^b *Rabeeman* (iterative mercy Giver).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

30. And whoever [he] does *tha'leka* (afar-that-it-that)^x transgressively and unjustly then will *nussley*⁷⁰ ([We] broil) him (on/by) a Fire^w and *tha'leka* [was] on Allah easy.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

31. En (if) you^z avoid bigs (of) what you^z (are) restrained a'n⁷¹ (regarding) [it]^x [We] expiate a'n (regarding) you^b yourⁿ misdeeds^w and admit you^b [We] an admittance-*kareeman* (bounty-giver, ennobler and of many uses/ effects).

إِنْ جَحْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا ﴿٣١﴾

⁶⁴ It is illegitimate for you the "marriers-she"^{ym} = "محصنات," which has at least two related but distinct meanings (1) marriers-she^{ym} (2) the females who became Muslims and are chaste because of Islam.

⁶⁵ The word "alanata" = "العتة," in this context could stand for any of multiple meanings: (1) fornication, (2) corruption, (3) sin, (4) wrong, (5) tribulation. See *الهادي* and *اللسان*.

⁶⁶ See the *Lexicon* attached to this Translation for regarding "حكيم."

⁶⁷ See the *Lexicon* attached to this Translation for "bekma."

⁶⁸ The word "ضعيفا" is in an adverbial construct, hence translated "feebly." See *إعراب القرآن*, لمحمود صافي.

* Here "eat" means legitimize/make legitimate. *أكل مال الغير* = ate other's funds = legitimized other's funds for own self.

⁶⁹ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter "عن."

⁷⁰ The word "نصليه" transliterated "nusley" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire.

⁷¹ Ibid.

32. And let-not long you^z what favored⁷² by it^x Allah some (of) you^b over some; for the men a lot of what *ektasaba*⁷³ (*reciprocally earned*) they^z and for the women a lot of what *ektasaba*-they;^y and let-ask Allah you^z of His munificence; verily Allah [was] by everything Omniscient.

وَلَا تَنْمُنُوْا مَا فَضَّلَ اللّٰهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوْا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوْا اللّٰهَ مِنْ فَضْلِهِۦٓ ۗ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٣٢﴾

33. And for each We made agnates/heirs of what left (of estate) both the begetters (parents) and the nearest relatives; and who^r bounded-she^y yourⁿ *ayma'ne* (oaths) so *aa'tohum* (*let-allot/give them you*^b) their lot; verily Allah [was] over everything *Sha'beedan* (Witnesser/ Testifier).

وَلِكُلِّ جَعَلْنَا مَوْلٰى مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُوْنَ وَلَٰذِيْنَ عَقَدْتَ اَيْمٰنُكُمْ فَاَتَوْهُمْ نَصِيْبُهُمْ ۗ اِنَّ اللّٰهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

34. The men (are) *qanwamona*⁷⁴ (*iterative guardians-/protectors*) over the women by what favored⁷⁵ Allah some (of) them over some and by what they^z expended of their possessions; so the *ssa'leha'te* (*righteous-women*) (are) *ga'neta'ton* (*she: devotedly-obeyers-/submitters*), she-keepers-up⁷⁶ for the (*husband's*) absence by what kept-up Allah; and whom^v you^z fear their^y *noshog'a* (*disdainful upraise in recalcitrance*), then let-exhort⁷⁷ them^y you^z and let-forsake them^y in the *madha'je'a* (*places of reposing while on their sides/ places of repose*), and let-beat⁷⁸ them^y you^z; then *en* (if) they^y obeyed you^b then let-not you^z transgress-/wish⁷⁹ on them^y a path; verily Allah [was] *Aa'leyon*

الرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللّٰهُ بَعْضُهُمْ عَلَىٰ بَعْضٍ وَبِمَا اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ۗ فَاَلْصَلِحٰتُ قَنِيْنٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ۗ وَالَّذِيۡنَ تَخٰفُوْنَ نُشُوْرَهُنَّ فَعِظُوْهُنَّ بِمَا يَهْجُرُوْنَ ۚ فِي الْمَضٰجِيعِ وَاَضْرِبُوْهُنَّ ۚ اِنْ اَطَعَكُمْ فَلَا

⁷² That is Allah had conferred some benefits, facilities, and obligations for some and not others.

⁷³ The word “اكتسبوا” rooted in “اكتسب” = “افتعل، و ليس فاعل او تفاعل” hence “الإفتعال” = “spurious-reciprocity,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال” = “spurious-reciprocity.” Also, “اكتسبت” has more letters-construct implying *more positive* or *negative* meaning, in this case a *negative* one.

⁷⁴ The word “قوامون” is plural for “قوام” meaning *iterative guardians/protector* and/or *maintainer*, in the sense of *constantly providing and guarding* them.

⁷⁵ Some see among the merits of such “favor” as: men are *generally more rational, better administrators*, Allah’s *Prophets and Messengers* are all men, by what they *provide* (e.g.: dowry) and *maintain* for all other needs for the family.

⁷⁶ The word “حافظات” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁷⁷ The word “فعضوهن” rooted in “وعظ” = “exhort” / “admonished,” and “موعظة” could mean: *exhortation or admonition*.

⁷⁸ The words “beat them” for “اضربوهن” must be understood in terms of what the Prophet and Messenger of Allah (SAWS) said, as he is the best and final authority in the explanation/interpretation of The Qur’aan whenever he explains/interprets any portion of it. He said regarding “beat them” = “اضربوهن” “ضربا غير مبرح,” that is: a *beat not hard*. To explain the idea of “not hard,” the noted “interpreter” of The Qur’aan, and for whom the Messenger prayed to Allah (to make him understand and interpret The Qur’aan), the Companion Ibn Abbas this Ibn Abbas said: take a stick of “erak” or “miswak” (the Islamic tooth brush, sort of speak) which is the size of a standard pencil and to strike them *symbolically*. Additionally, that striking *should never* be on the face or any part of it.

⁷⁹ The word “تبعوا” linguistically carries two distinct meanings: (1) to transgress or (2) to wish. Qur’aan commentators are not firm as to one or the other. Perhaps both apply.

(High beyond description) Ka'beero^x (Big beyond comparison- /comprehension, Pre-Extant, Predates all things).

نَبِّعُوا عَلَيْهِمْ سَكِيلًا إِنَّ اللَّهَ
كَانَ عَلِيمًا كَبِيرًا ﴿٣١﴾

35. And *en* (if) feared/knew⁸⁰ you^c a dissension between them both then let-mission⁸¹ you^z a referee from his folks and a referee from her folks *en* (if) both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscient, Proficient.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا
فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا
مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ
اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٢﴾

36. And let-worship you^z Allah and let-not partner you^z (other deities) by Him a thing, and [let-oblige you^z] by both the begetters (parents) *ehsan* (meritorious deed); and by the kin possessor and the orphans and the *masakee'ne* (ones not having sufficient material possessions)⁸² and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son (of) the path (the wayfarer) and what possessed-she^y yourⁿ right hands^w (i.e. your slaves/maid); verily Allah loves not whom^p [be] [was] prideful, boastful.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ
شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْأَرْحَامِ وَالْيَتَامَى وَالْمَسْكِينِ
وَالْجَارِ ذِي الْأَرْحَامِ وَالْجَارِ
الْأَجْنِبِ وَالصَّاحِبِ بِالْجَنُبِ
وَأَنبِي السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ
كَانَ مُخْتَالًا فَخُورًا ﴿٣٣﴾

37. Who^r they^z stint⁸³ and command the mankind by the stint and they^z conceal what gave them Allah of His munificence; and We prepared for the unbelievers a humiliating torment.

الَّذِينَ يَخْلُونِ وَيَأْمُرُونَ النَّاسَ
بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ
اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٤﴾

38. And who^r they^z expend their possessions ostentatiously (for) the mankind and they^z believe not by Allah and not by The Day [The] Last and whoever the Satan for him (is) a mate so fouled a mate.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا
بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ
لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٥﴾

39. And what/what-that⁸⁴ (is) on them had they^z believed by Allah and The Day [The] Last, and expended they^z of what *razagabum* (provided/ allotted them) Allah; and [was] Allah by them Omniscient.

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ
اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٦﴾

40. Verily Allah wrongs⁸⁵ not a *methgala* (weigh/ burden-

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ

⁸⁰ Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁸¹ The word "بَعَثَ" in "ابْعَثُوا" carries several meanings, among them: sent, arouse, resurrected, and prompted.

⁸² For the words "مساكين" versus "فقراء", see the Lexicon attached to this Translation for the distinction. *Meskeen*=مسكين, i.e. having some material possessions but not sufficient; whereas *faqeer* lacks any material possessions

⁸³ The "يَخْلُونِ" for lack of a better word, is translated as "stint." But "stint" must be taken in the sense of miserliness or stinginess.

⁸⁴ It is accurate to consider "ماذا" as a single particle="what" or to consider it two particles: "ما"="what" and "ذا"="that. See أعراب القرآن، لمحمود صافي. Here it could be either or both.

⁸⁵ The word "wrong" has myriads of meanings, among them: curtails or diminishes, as in this case.

/equipoise) (of) a dharraten^w (small ant/mote/atom);^w and en (if/albeit) tako⁸⁶ (it^w be) is a hasanatan^w (meritorious-deed)^w [He] doubles it^w and accords [He] from ladon⁸⁷ (directly and possessively from) Him a remuneration great.

تَكَ حَسَنَةً يُضَاعِفُهَا وَيُؤْتِ
مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿١٠﴾

41. So how whence⁸⁸ came/brought We from each Ummten^w (people/community)^w by a sha'beeden (witnesser-/testifier), and came/brought We by you^g on these sha'beedan (witnesser/testifier).

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ
بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا ﴿١١﴾

42. Then-day long⁸⁹ who^r unbelieved they^z and they^z disobeyed the messenger if⁹⁰ (to be) leveled by them the Earth^w and not conceal they^z Allah a discourse⁹¹.

يَوْمَئِذٍ يَوْمُ الَّذِينَ كَفَرُوا وَعَصَوْا
الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا
يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿١٢﴾

43. O you, who^r they^z believed let-not near you^z the Prayer^w while you^f (are) drunk until you^z know what you^z say; nor junuban⁹² (in the "great incidence"), except passing through a path until taghta'selo⁹³ (you^z fully shower or bathe); and en (if) you^c were ill or on a journey or came an abadon⁹⁴ (a lone/any-one) of you^b from the gha'ette⁹⁵ (place of personal relief) or lamastom⁹⁶ (you^z had: sexual-intercourse with/mutually salaciously touched) the women then not you^z found water then tayamamo⁹⁷ (let-have a waterless ablution as prescribed) a good ssa'eedan (cleansed-dust/soil) and let-wipe yourⁿ faces and yourⁿ hands;^w verily Allah [was]: Afonwan (iterative Pardoner) Ghafooran (iterative Forgiver).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا
الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا
عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ
كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ
جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ
لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ
عَفُوًّا غَفُورًا ﴿١٣﴾

⁸⁶ Tako=ta'kon, shortened for resoluteness and assertiveness, see تفسير الفخر الرازي

⁸⁷ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ", thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively from" (Him) seems to indicate such closeness. See اللسان.

⁸⁸ This "إِذَا" is not a conditional article, See اعراب القرآن، د محمود صافي.

⁸⁹ The word "يَوْمَئِذٍ" translated as "long" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

⁹⁰ The particle "لَوْ" since it is to a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

⁹¹ The word "discourse" = "حَدِيثًا" here means a single statement of fact, as all their senses will testify against them.

⁹² The word "junban" = "جُنُبًا" means having had ejaculation by sexual intercourse or other means, such as ejaculating in a dream. When one is "junban" = "جُنُبًا" it is said he is in the "great incidence," as opposed to the "lesser incidence" when one breaks his "wodho'a" = the cleansing for performance of the Prayer.

⁹³ The word "taghtaselo" means to have "ghosl" = full shower or bath of the body after having had ejaculation for any reason. The "ghosl" is to be done in a Share'ah prescribed manner.

⁹⁴ See the Lexicon attached to this Translation regarding "أَحَدٌ."

⁹⁵ The word "gha'ett" = "غَائِطٌ" literally means a depression in the land. Because The Qur'aan uses rather elegant and lofty language, so it uses metonymy and figures of speech to indicate some-thing, i.e. not directly but indirectly, a system the Arabic tongue is well used to. So, "algha'ett" = "غَائِطٌ" = depression in the land where a person goes for privacy for self relief, i.e. emptying of one's bowels/bladder. So euphemistically it is used to indicate such privacy for that purpose.

⁹⁶ The word "lamastom" has several meanings, such as: (1) touching; (2) euphemism for having had sexual intercourse out of need versus for simple pleasure, as اللامسة = seeking out of need. See الهادي.

⁹⁷ The word "tayamamo" = "تَيَمَّمُوا" means: for lack of water to make ablution for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands.

44. Have not seen [you^s] to whom^r they^z (*had been*) given a lot of the book they^z purchase the misguidance^w and they^z want that you^z stray the path. أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾
45. And Allah (*is*) knowinger by yourⁿ foes and sufficed by Allah Wa'leyyan (*Guardian/Ally*) and sufficed by Allah Na'sseeran (*multitudinous-Succorer*). وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۖ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾
46. Of whom^r *hado*⁹⁸ (*they who: adopted the Jewish "law"/ customs/repented*) they^z distort the *ka'lem*^x (*plural of word/sentence*)^x a'n (*off*) its^x places⁹⁹ and say they^z: we heard and we disobeyed; and let-hear [you^s] other than *musma'en*¹⁰⁰ (*hearer/to be heard you^s*) and *ra'eana*¹⁰¹ (*be considerate to us/foolish/hasty you^s*) twistingly (*of*) their tongues¹⁰² and discredibly¹⁰³ in the religion; and surely had they^z: said we heard and we obeyed and let-hear [you^s] and *undhorna* (*let you^s: pay attention to us/give us respite*) surely [was] *khayran* (*choicer-/worthier*) for them and upright-straighter; [and,] but cursed them Allah by their unbelief; so they^z believe not except a little/a few.¹⁰⁴ مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعَ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعَ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾
47. O, you who^r *oto* (*had been accorded they^z*) the book let-believe you^z by what *naẓẓalna* (*We repetitively descended*) *musaddeqan*¹⁰⁵ (*accepter as credible*) for what (*is*) with you^b of before [We] efface faces^x then *narrodda*¹⁰⁶ ([We] *forthwith-return*) it^x over its^x¹⁰⁷ rears; or [We] curse them just-as [We] cursed companions (*of*) the Sabbath; and [was] Allah's command *mafoolan* (*inevitably done/fulfilled*). يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

⁹⁸ The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

⁹⁹ That is *rendering it out of its proper context*.

¹⁰⁰ The phrase "*hear you other than musma'en*" carries a *paradoxical* meaning: on the *good side* it could mean that may you not be a hearer of any bad thing; or on the *bad side* it means that may you be *robbed* of the *capacity to talk or be heard you again*, i.e. wishing *deafness for him*. Clearly the Jews meant the second meaning for the Prophet. See *كتب التفاسير*.

¹⁰¹ See *Ayah* (S2:104) instructs the Muslims *not* to use "*ra'ena*." One meaning: is: (1) [you^s] consider us, by way of being kind and considerate. (2) The *second* meaning is: [you^s] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

¹⁰² The Jews used to address Mohammad (SAWS) and *twist* their tongue *almost impermeably* to mean: (you) hasty, foolish, rash and thoughtless.

¹⁰³ In fact both words "*twistingly*" and "*discredibly*" in this *Ayah* are stated in the *adverbial* construct. See *إعراب القرآن، لمحمود صافي*.

¹⁰⁴ That is a "*mini-belief*," not deserving to be called "*belief*" *per se*. Or only *a few of them believe*. See *القرطبي*.

¹⁰⁵ The word "*musaddeqan*" is more than an "*affirmer*," it is *accepter of the referent as credible*.

¹⁰⁶ The word "*نردّها*" is rooted in "*ردّ*" meaning *forthwith-retuned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it ^w or let-you^z forthwith-return it." (S 4: 86).

¹⁰⁷ So it is "*its^w rears*" = "*أديارها*," *not* "*their rears*," as this could mean: "*أديارهم*."

48. Verily Allah forgives not to (be) partnered by Him (other deities); and [He] forgives what (is) lesser than *tha'leka* (afar-that-it/that)^x for whom^p [He] wills; and whoever [be] partners by Allah then *qad* (already and confirmatively) *iftra* ([he] crafted a lie for fraudulent end) a great sin.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

49. Have not [you^s] seen to whom^r *youzakeko* (they^z exculpate and laud)¹⁰⁸ their selves^w indeed Allah *youzakey* ([He] exculpates/befits/suits land blesses) whom^p [He] wills and not *yodh'lamoona*¹⁰⁹ (to be wronged they^z) a *fa'tila*¹¹⁰ (entwined skin slough/thin thread in the slit of a date-stone).

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِلِلَّهِ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

50. Let-look [you^s] how *yastarona* (they^z craft a lie for fraudulent end) on Allah the untruth^x and sufficed by it^x a sin^x manifeste^r.

أَنْظُرْ كَيْفَ يَقْضُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾

51. Have not seen [you^s] to whom^r they^z *oto* (had been accorded/given) a lot of The Book they^z believe by the *jeb'te*¹¹¹ (idol deities besides Allah) and the *Tta'ghoo'te*¹¹² (devil/or rule by tyrant or irreligious-man-made system) and say they^z for whom^r unbelieved they^z those (are) *ahda* (of better/have more divine-guidance) than who^r they^z believed a path.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْكِتَابِ وَأَلْطَفُوتٍ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

52. Those (are) whom^r cursed them Allah; and whom^p Allah curses surely never [you^s] find for him a *na'sseeran* (multitudinous-succorer).

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

53. Or for them a lot of the proprietorship so then not *youa'tona* (they^z accord/give) the mankind a *na'qeera*¹¹³ (tiny dot on the head cap of the date-stone).

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

54. Or they^z envy the mankind over what Allah *aa'ta* (accorded/gave) them of His munificence; then *qad* (already and affirmatively) *aa'tayna* (We accorded/given) *aala*¹¹⁴ (family of/house of/kin of/the notables of the family of) *Ebraheema* (Abraham) the book and the *hekmeta*¹¹⁵ (wisdom)^w and *aa'tayna* them a great proprietorship.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُم مَّلَكًا عَظِيمًا ﴿٥٤﴾

¹⁰⁸ The word “يَزْكُونَ” here means they^z exculpate and lauded themselves. See الطبري واللسان.

¹⁰⁹ The word “wronged” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

¹¹⁰ The word “*fatila*”=“فتيلا” means the skin-slough/the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

¹¹¹ That is idle deities besides Allah, such as foreteller, magician, or idles.

¹¹² The word “*at-Taghoo't*”=“الطاغوت” has several meanings; see the *Lexicon* attached to this *Translation*.

¹¹³ The word “*nageera*”=“نقيرا” means: a tiny dot on the head cap of the date-stone, i.e. very minuscule value; example of *paucity* for contemptible sum.

¹¹⁴ The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

¹¹⁵ The English word “wisdom” is highly inadequate term to describe its supposed Arabic equivalent “*hekma*.” See the *Lexicon* attached to this *Translation*, for an exposition.

55. So of them who^P [he] believed by him/it^x and of them who^P [he] repelled a'n (regarding) him/it^x and sufficed by Hell^w a Sa'era^w (intensely kindling Fire).

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِۦ وَمِنْهُمْ مَّنْ
صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

56. Verily who^r unbelieved they^z by Our Aya'te^w (messages) will nussley¹¹⁶ ([We] broil) them (on/by) a Fire;^w every-when¹¹⁷ ripened-she^{y118} their skins^x We substituted them skins^x other than it^{w119} so that they^z taste the torment; verily Allah [was] Mighty Hakeeman¹²⁰ (infinite bekma¹²¹ Possessor).

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ
نُصَلِّبُهُمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ
بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا
حَكِيمًا ﴿٥٦﴾

57. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (into) paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; for them in it^w (are) spouses (wives) mutta'hbaraton^w (she-they had been purged),^w and [We] admit them (into) a compounded shade (i.e. shaded shades).

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا
أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا ظِلَّلًا
ظَلِيلًا ﴿٥٧﴾

58. Verily Allah commands you^z to toaddo¹²² (personally deliver or pay the full obligations of) the amana'tee¹²³ (the entrustment/entrusted: possessions/responsibilities/duties) to their owners;¹²⁴ and if you^c ruled among the mankind that you^z rule by the justice; verily Allah, (is) ne'emma¹²⁵ (what excellent) [He] exhorts¹²⁶ you^b by it;^x verily Allah [was] Sa'meean¹²⁷ (Acute-Hearer-/Enabler of others to hear/favorable Answerer to prayer), Basseeron (keenly: Seer/Omniscient).

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا
الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ
بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ
اللَّهَ نِعْمًا يُعْطِيكُمْ بِهِۦ ۚ إِنَّ اللَّهَ كَانَ
سَمِيعًا بَصِيرًا ﴿٥٨﴾

¹¹⁶ The word "نصليه" transliterated "nusley" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire.

¹¹⁷ The "ما" in "كُلَّمَا" is the "time" "ما" example: لَا أَكَلِمَكَ مَا دِمْتَ صَائِمًا = I talk (to) you not while you are fasting.

¹¹⁸ The word "نضج" in "نَضِجَتْ" = "ripened," and not "burned," as some maintain. As linguistically "نَضِجٌ" = "انطبخ أو طبخ" = cooked, not burned. If "burned" was intended the text would have said so.

¹¹⁹ The pronoun "it" here is used for, as the Merriam Webster Dictionary says: "a group or classification of individuals or thing." Thus, this "it" means the skins.

¹²⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹²¹ See the Lexicon attached to this Translation for "bekma."

¹²² With respect the word "toaddo," it is to be noted that it is from "أداء," meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative. This is in contrast to "waffa" = "وفى" paid the full obligations in any way.

¹²³ The word "amanat" is the plural of "amanah," "أمانة," which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

¹²⁴ The word "أهلها" means their: owners, deservers, worthy of it.

¹²⁵ The "ما" in "نِعْمًا" is the particle which most, if not all, translators either ignore (intentionally or not) or misinterpret as "of." This particle according to the linguists and the majority of The Qur'aan commentators say that it's extra but meant to intensify the action it modifies. This author is among those who do not believe that there is a single letter in The Qur'aan which is extra per se. But surely this "ما" and some times "من" are for intensification. Some time it is referred to as "ما المصدرية" = the infinitive ma.

¹²⁶ The word "يُعْظَمُ" rooted in "وَعظ" = "exhorted"/"admonished," and "موعظة" could mean: exhortation or admonition.

¹²⁷ See an elaboration of the word "Sameean" in the Lexicon attached to this Translation.

59. O you who^r they^z believed let-obey you^z Allah and let-obey you^z the messenger and the command possessors¹²⁸ of you;^b then *en (if)* mutually you^c altercated in a thing^x then *ruddobo*¹²⁹ (*let-forthwith-return it^x you^r*) to Allah and the messenger *en (if)* you^c were believing by Allah and The Day [The] Last; *tha'leka* (*afar-that-it/thai^x (is) khayron (choicer/superior/worthier) and absa'no*¹³⁰ (*perfecter and beautifuler*) *ta'aweelan (ultimate: construing/explanation).*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ
فَإِنْ نَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى
اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا ﴿٥٩﴾

60. Have not seen [you^s] to whom^r they^z claim that they believed by what (*had been*) descended to you^g and what (*had been*) descended of before you;^g they^z want to mutually adjudicate to the *Ttagboot*¹³¹ (*the devil/devil's rule/the tyrant or his rule/an irreligious-man-made system*)^x and *qad (already and affirmatively)* (*had been*) commanded they^z to unbelieve they^z by it;^x and wants the Satan to misguide them an afar misguidance.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ
ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا
إِلَى الظَّلُوعِ وَقَدْ أُمِرُوا أَنْ
يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ
يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

61. And if (*had been*) said for them: let-come you^z to what Allah descended and to the messenger you^g saw the hypocrites repel *a'n (regarding) you^g ssododan*¹³² (*decisive-repelling*).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

62. Then how if/then¹³³ betided^w them a disaster^w by what advanced^w their hands; afterwards they^z came (to) you^g *yablefona (swearing they^z)* by Allah *en (not)* we wanted except *ehsan*¹³⁴ (*meritorious deed*) and harmony.

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ
بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ
جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا
إِحْسَنًا وَتَوْفِيقًا ﴿٦٢﴾

63. Those (*are*) whom^r Allah knows what (*is*) in their hearts so let-shun [you^s] *a'n (regarding) them* and let -[you^s] exhort¹³⁵ them; and so let-say [you^s] for them in their selves^w an eloquent say.

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ
وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا
بَلِيغًا ﴿٦٣﴾

¹²⁸ That is the designated authority over you.

¹²⁹ The word “فَرُدُّوهُ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*had*) 3been greeted you^z by a greeting ^w then let-you^z greet by better than it ^w or let-you^z forthwith-return it. ^w” (S4: 86).

¹³⁰ There is no English word for *أَحْسَنَ* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹³¹ The word “*at-Taagboot*” = “الطَّاغُوتُ” the “*devil*,” or “*rule by the devil*,” “*the tyrant*” or “*the rule by the tyrant*,” an “*irreligious-man-made system*” invested with authority to supposedly achieve various societal or scientific good ends.

¹³² The word “*sododan*” = “صُدُّودًا” could be (1) quasi-infinitive noun (“*إِسْمُ مَصْدَرٍ*”) implying a *strong* repelling; (2) or infinitive noun for “*صَدَّ*,” implying a *repetitive* repelling; or (3) a *plural* for the word “*sadda*” = “صَدَّ,” singular repelling, away in *disgusts* and *unbelief*, and thus the *plural* is “*repulsion*” = “صُدُّودًا” is the *infinitive* noun implying *decisive* turning away of their faces in disagreement and unbelief by *every* one of the hypocrites *every* time.

¹³³ This “*إذا*” is *not* a conditional article, See *اعراب القرآن، لـ محمود صافي*.

¹³⁴ When this great *Ayah* exposed the unbelievers for seeking judgment from other than Allah and His Messenger, they swore that all they wanted “an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony.

¹³⁵ The word “عَظَّ” rooted in “وَعَظَّ” = “*exhorted*” or “*admonished*,” see footnote 979 above regarding “وَعَظَّ”.

64. And not We sent of a messenger except to (be) obeyed [he] by Allah's leave; and had that they *edh* (when) *dhalamoo*¹³⁶ (they^z wronged to) their selves^w came they^z (to) you^g then *istaghfaro*¹³⁷ (they^z sought forgiveness) (from) Allah and *istaghfara* (sought forgiveness) for them the messenger surely they^z (would have) found Allah *Tamwaban* (iterative Relent) *Raheeman* (iterative mercy Giver).

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا
لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ
إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

١٤

65. So no, by your^t Lord not they^z believe until they^z adjudicate you^g in what wrangled among them; after-wards not find they^z in their selves^w (any) *harajan*¹³⁸ (constraint/sin) of what you^g judged and they^z submit a full-submission.¹³⁹

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى
يُحْكِمَوكَ فِي مَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا
مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

١٥

66. And had surely We (*had*) written on them that let-kill you^z yourⁿ selves^w or let-exit you^z from yourⁿ homes^w not (*would have*) done it^x they^z except a few of them; and had that they did what they^z (*were being*) exhorted¹⁴⁰ by it^x surely [was] *khayran* (choicer-/superior/worthier) for them and harder a firmness (*for their faith*).

وَلَوْ أَنَّا كُنْنَا عَلَيْهِمْ أَنْ
أَنْفُسَكُمْ أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ مَا
فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ
فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا
لَهُمْ وَأَشَدَّ تَثْبِيتًا

١٦

67. And then surely *aa'taynahum* (*We would have accorded-/given them*) from *ladon*¹⁴¹ (*directly and possessively from*) Us a great remuneration.

وَإِذَا لَا تَأْتِيَهُمْ مِّنْ لَّدُنَّا أَجْرًا
عَظِيمًا

١٧

68. And surely *hadayna* (*We would have divinely-guided*) them *sserattan* (*single and specific path*) straight.

وَلَهَدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا

١٨

69. And whoever [he] obeys Allah and the Messenger then those (*are*) with whom^r Allah *an'ama*¹⁴² (*graced bounteously and ennoblingly the most desirable and delighting boons*)¹⁴³ on them of the prophets and the *sseddeqeena*¹⁴⁴ (*indeed the steadfast affirmers and ever*

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ
مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّاهِدَاءِ

¹³⁶ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “اَظْلَمَ”=“wronger.”

¹³⁷ The word *istaghfara*=“استغفر”=“طلب الغفران”=“[he] sought forgiveness.” In English there is no seemly way to say: “استغفر” *per se*. So I settled for saying: “[he] sought forgiveness.”

¹³⁸ The word “حرج”=“اضيق الضيق” see “اللسان” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

¹³⁹ The word “تسليما” is infinitive noun for submit. Hence, it is to be qualified by affixing *full* to it; as submissively is an adverb not an infinitive noun.

¹⁴⁰ The word “يوعظون” rooted in “وعظ”=“exhort”/“admonish” and “موعظة” could mean: exhortation or admonition.

¹⁴¹ The word “لدن” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الان” thus, “لدن” which is closer spatially and more specific. So, “directly and possessively from” (You) seems to indicate such closeness. See *اللسان*.

¹⁴² The word “أنعم” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “أنعم.” So, the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

¹⁴³ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

¹⁴⁴ The word “sseddeqeen”=“صادقين” means they who are indeed steadfast affirmers and practicer of the truth.

practicers of the truth), and the martyrs and the *ssa'lebeena* (righteous-people); and *hasona* (what ultimately perfected and beautified) (are) those companionate.¹⁴⁵

وَالصَّالِحِينَ وَحَسَنَ أَزْوَاجِهِمْ
رَفِيقًا ﴿٦٩﴾

70. *Tha'leka* (afar-that-it/that)^x (is) the munificence from Allah and sufficed by Allah Omniscient.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ
وَكَفَى بِاللَّهِ عَلِيمًا ﴿٧٠﴾

71. O you who^r they^z believed let-take you^z yourⁿ precaution so let-bolt you^z (in military) detachments or let-bolt you^z together.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا
حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ
انْفِرُوا جَمِيعًا ﴿٧١﴾

72. And verily of you^b certainly who^p [be] surely assuredly¹⁴⁶ loiters; then *en* (if) betided^w you^b a disaster^w said [be]: *qad* (already and affirmatively) *an'ama*¹⁴⁷ (graced bounteously and ennoblingly the most desirable and delighting boons)¹⁴⁸ Allah on me *edh* (when) not [I] was with them *sha'heedan* (witnesser).

وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبْتَغِيَ قَاتِلًا فَأَصَابَتْكُمْ
مُصِيبَةٌ قَالَتْ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ
أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾

73. And indeed *en* (if) betided you^z munificence^x from Allah surely assuredly¹⁴⁹ say they^z as if not was between you^b and [between] him affection: *yalayta* (O, for a longing that) I was with them so [I] win a great win.

وَلَئِنْ أَصَبَكُمْ فَضْلٌ مِنَ اللَّهِ
لَيَقُولَنَّ كَأَن لَّمْ يَكُنْ بَيْنَكُمْ وَبَيْنَهُ
مَوَدَّةٌ يَلَيْسَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ
فَوْزًا عَظِيمًا ﴿٧٣﴾

74. So let-mutually fight in Allah's path who^r they^z sell¹⁵⁰ the life^w (of) the world^w by the Hereafter^w and whoever [be] mutually fights in Allah's path then [be] (is to be) killed or [be] prevails so will *nua'tebe* (We accord/allot him) a great remuneration.

﴿٧٤﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ
الَّذِينَ يَشْرُونَ الدُّنْيَا
بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ
اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ
أَجْرًا عَظِيمًا ﴿٧٤﴾

75. And what (is) for you^b not mutually fight you^z in Allah's path and¹⁵¹ the *musta'dh'afeena*¹⁵² (deemed weaklings) of the men and the women and the children who^r say they^z: our Lord let-exit us [You^s] from this^w the village^w the *dha'leme*¹⁵³ (injustice-doer)

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا

¹⁴⁵ The word "رفيقًا" is either (حال) adverbial or (تميز) specificative, in both instances meaning *each companion*.

¹⁴⁶ The "ل" in "ليبتن" and also "ليقولن" in the next *Ayah* # 73, are *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly".

¹⁴⁷ See footnote 143 above regarding "*an'ama*".

¹⁴⁸ See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("boon").

¹⁴⁹ The "ل" in "ليقلن" is a *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly".

¹⁵⁰ That is they *exchange* the life of the world for the Hereafter, i.e. *they get the Hereafter*. Also, "يشرون" = they *sell* and "يشترون" = *purchase*. Example: "و شروه بثمان بخص و كانوا فيه من الزاهدين" i.e. "And sold him they by a paltry price, counted silver coins."¹⁵⁰ And they were in him of the *zabadeen*, (*low-estimators, deemed him insignificant*). (S12: 20).

¹⁵¹ This "and" and the two following are *copulative particles* = "حروف عطف" according to many *Qur'aan* commentators.

¹⁵² See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹⁵³ The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice." Also, in this *Ayah*, =

(are) its^w folks; and let-make [You^s] for us from laddon¹⁵⁴ (*directly and possessively from*) You^g a wa'leyan (*guardian/ally*) and let-make [You^s] for us from laddon You^g a na'sseeran (*multitudinous-succorer*).

مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ
لَدُنْكَ نَصِيرًا ﴿٧٥﴾

76. Who^r they^z believed mutually they^z fight in Allah's path; and who^r unbelieved they^z mutually they^z fight in the Ttaghoot's (*devil/devil's rule/tyrant or his rule/an irreligious-man-made system*)'s path; so let-mutually fight you^z the Satan's aw'leyaa¹⁵⁵ (*guardians-/allies*); verily the Satan's scheme [was] feeble.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ
الطَّاغُوتِ فَقاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ
إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

77. Have not [you^s] seen to whom^r (*had been*) said for them: let-check you^z yourⁿ hands^w and aqemo¹⁵⁶ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer^w and aa'to (*let-you^z fulfill*) the Zakata^{w157} (*prescribed percentage of personal possessions*);^w then lamma (*when-/whence*) (*had been*) written on them the fighting suddenly a team of them yakhshanna (*they^z reverently-fear*) the mankind as Allah's khashya'te (*reverent-fear*) or a harder khash-ya'tan (= khashya'te); and said they^z: our Lord wherefore wrote You^g the fighting on us; lawla (*why have not*) delayed us You^g to a near ajalen¹⁵⁸ (*term-limit*); let-say [you^s]: the world's^w mat'ao (*resource for transitory worldly delight*) (*is*) little while the Hereafter^w (*is*) khayron (*superior/worthier*) for whom^p ettaqa (*he had reverently guarded not to displease Allah*); and not todh'lamoona¹⁵⁹ (*to be wronged you^z*) a fa'tila (*the entwined skin slough/thin thread in the slit of a date-stone*).

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا
كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ
يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ
خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا
الْقِتَالَ لَوْلَا أَخَّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ
قُلْ مَنَعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ
اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

78. Wherever you^z be overtakes you^b the death and albeit you^z were in towers mushayyada'ten^{w160} (*well loftily built and calcite-covered*);^w and en (*if*) betides them a hasanaton^w (*meritorious-deed*)^w they^z say: this^w (*is*) from enda (*by munificence of/by Rule of*) Allah; and en betides them sayyeaton^w (*demeritorious-deed*)^w they^z say: this^w (*is*) from endeka (*issuing from you^g*);

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ
وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسَيَّدَةٍ وَإِنْ
نُصِبْهُمْ حَسَنَةً يَقُولُوا هَٰذِهِ مِنْ
عِنْدِ اللَّهِ وَإِنْ نُصِبْهُمْ سَيِّئَةً
يَقُولُوا هَٰذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ

= the word “الظالم” is to qualify the word “اهل,” in “اهلها,” which is *singular* or *plural*. So here the “village” is Makkah, thus, in honor for this particular “village” the “wrong” is not associated with it, like in almost all other villages mentioned in The Qur’aan, but to its people. And here since the “اهلها” could be treated as *plural* or *singular*, the singular is used to perhaps indicate that every one of them was a *wronger* or the over whelming majority of them were so.

¹⁵⁴ The word “لدن” is closer than “عند” as you can say: “عندي مال و المال ليس بقيضتك الآن” thus, “لدن” which closer spatially and more specific. So, “directly and possessively from” (You) seems to indicate such closeness. See اللسان.

¹⁵⁵ The word “اولياء” could also mean, among them: protector, friend.

¹⁵⁶ The word “اقموا” is rooted in “اقام” = uphold/sustain/maintain.

¹⁵⁷ See the Lexicon attached to this Translation for what is exactly the Zakah, and what its implications are.

¹⁵⁸ The word “الاجل” means term-limit, see اللسان.

¹⁵⁹ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

¹⁶⁰ The word “مَشِيدَة” = “mushayyadli” is an adjective describing well, loftily built and covered by calcite. See اللسان.

let-say [*you*^s]: all (*are*) from *ende* (= *enda*) Allah; then what (*is*) for these [the] people almost understand not a discourse.

عِنْدَ اللَّهِ ۖ قَالَ هَؤُلَاءِ الْقَوْمُ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

79. What betided you^g of a *hasanaten*^w (*meritorious-deed*)^w so (*it*^w *is*) from Allah; and what betided you^g of a *sayyeaten*^w (*demeritorious-deed*)^w then (*it*^w *is*) from your^t self;^w and We sent you^g for the mankind a messenger; and sufficed by Allah *Sha'beedan* (*Witnesser/ Testifier*).

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

80. Whoever [*he*] obeys the Messenger so *qad* (*already and affirmatively*) [*he*] obeyed Allah; and whoever [*he*] diverted then not We sent you^g over them a *ha'fee-dban*¹⁶¹ (*multitudinous keeper-up*).

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

81. And say they:^z obedience; then if *baraẓo*¹⁶² (*they*^z *noticeably-went forth*) from *endeka* (*your*^t *vicinity/ quarters*), *bayyata*¹⁶³ (*nocturnally harbored an assault*)¹⁶⁴ a *ta'efa'ton*^w (*band/group/faction/party*)^w of them other than which^x says [*you*^s]/it^w (*the group*);¹⁶⁵ and Allah writes what *youbayyetona* (*they*^z *nocturnally harboring of assault*); so let-shun *a'n* (*regarding*) them [*you*^s] and let-trust [*you*^s] on Allah; and sufficed by Allah a Custodian.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ ۖ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

82. Do then not they^z ruminate The Qur'aan,^x and had [*it*^x] been from *ende* (*springing of*) other than Allah surely they^z (*would have*) found in it^x difference-multitudinous.

أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ ۖ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

83. And if came (*to*) them a matter^x of [the] security or [the] fear¹⁶⁶ they^z broadcasted by it,^x and had *raddo*¹⁶⁷ (*forthwith-retained they*^z *it*^x) to the messenger and to the command-possession of them surely knew it^x who^r they^z deduce it^x of them; and *lawla* (*had it not been for*) Allah's munificence on you^z and His mercy^w surely you^z (*would have*) *ettaba'atom* (*closely-followed you*^c) the Satan save a few.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْرِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

¹⁶¹ The word "حَفِيظٌ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." Meriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁶² The word "بَرَزُوا" means they noticeably went forth, not just they went forth.

¹⁶³ The word "بَيَّتَ" = harbored by night, i.e. slept over it, implying scheming to alter it. See الطبري.

¹⁶⁴ Harbored means: entertained or nourished a specified thought or feeling.

¹⁶⁵ The hidden pronoun in "تَقُولُ" carries dual meaning: (1) what you said to them, or (2) what they said to you. That is they changed what you told them or they changed what they told you. See الذر المصون، لـ أحمد الحلبي.

¹⁶⁶ Some Arabic linguists said that: "الخوف" = "القتل". See تاج العروس واللسان.

¹⁶⁷ The word "رَدُّوهُ" is rooted in "رَدَّ" meaning forthwith-retained; example the greeting must be "forthwith-retained," as in this Ayah: "And when (had) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S 4: 86).

84. So let-mutually fight [*you*^s] in Allah's path; not (*to be*) charged [*you*^s] except your^t self^w; and let-incite [*you*^s] the believers *asa* (*craving a deed beyond one's means/may*) Allah to check *ba'asa* (*warfare/might*) (*of*) whom^r unbelieved they;^z and Allah (*is*) harder *Ba'asan* (= *ba'asa*) and harder *tankeelan* (*punishing-determent*).

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِكَ بِأَسْ أَلَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

85. Whoever [*he*] intercedes a *hasanatan*^w (*meritorious-deed*)^w intercession^w for him is a lot¹⁶⁸ of it;^w and whoever [*he*] intercedes a *sayyeatan*^w (*demeritorious-deed*)^w intercession^w for him is a *keflon*¹⁶⁹ (*sufficient portion/similar*) of it;^w and Allah [*was*] over everything *Muqetan*¹⁷⁰ (*Omnipotent-/Sustainer of time and place for all things*).

مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيمًا ﴿٨٥﴾

86. And if (*had been*) greeted you^z by a greeting^w then let-greet you^z by *ahsa'na*¹⁷¹ (*excellenter*) than it^w or *ruddo*¹⁷² (*let-you^z forthwith-return it^w*); verily Allah [*was*] over every-thing *Haseeban* (*meticulous Reckoner*).

وَإِذَا حُيِّتُمْ بِنَحِيَةٍ فَنَحِيَتْ فَحْيُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

87. Allah; no an *elaha* (*a deity*) except Him; surely assuredly¹⁷³ gathers you^z [*He*] to The *Qeyamatey's*^w (*Judgment's*) Day^x no suspicion (*is*) in it;^x and who^a (*is*) *assdaqo* (*more truthful*) than Allah a discourse.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

88. So what (*is*) for you^b in the hypocrites *fe'a'tay'ne*^w (*two: bands/parties/groups*);^w and Allah relapsed-/inverted them by what they^z earned; do you^{3z} want to *tabdo* (*divinely-guide you^z*) whom^p Allah misled; and whom^p Allah misleads so never you^g find for him a path.

فَمَا لَكُمْ فِي الْمُتَفَقِّينَ فَتَنَيْنَ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾

89. Longed¹⁷⁴ they^z if¹⁷⁵ you^z (*were to*) unbeliev just-as they^z unbeliev so you^z be coequal; so let-not *tatta-kbetho*¹⁷⁶ (*you^z take and make*) of them *an'leyaa*¹⁷⁷ (*guardians/allies*) until they^z emigrate in Allah's path; then *en* (*if*) they^z diverted then let-take them

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ

¹⁶⁸ The Arabic word "نصيب" = "naseeb" has several meanings, among them: (1) a lot as in luck; (2) a portion or a share of something. Thus, "نصيب" is different from "كفل" as noted in footnote 1021 next.

¹⁶⁹ he word "كفل" = "keflon" has several meanings, among them; **sufficient**. (1) a portion, (2) like, equal, or similar (*to an already established sum of a certain quantity or quality*). Also see **الراغب و اللسان**

¹⁷⁰ The Arabic word "مُقِيمًا" = "Muqetan" has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

¹⁷¹ The word أحسن = *ahsane* = excellenter.

¹⁷² The word "رُدُّوهَا" is rooted in "رَدَّ", see footnote 1018 above regarding "رَدَّ".

¹⁷³ The "ال" in "الْجَمْعُ" is a juratory "ال" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

¹⁷⁴ The word "وَدُّوا", translated as "longed they" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

¹⁷⁵ See the *Lexicon* attached to this Translation regarding "لو".

¹⁷⁶ The word "اتَّخَذُوا" from "الِاتِّخَاذُ" which is "إِفْتِعَالٌ" for "الِاتِّخَاذُ", as stated in **لسان العرب**; therefore, "اتَّخَذُوا" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

¹⁷⁷ The word "أَوْلِيَاءَ" could also mean in certain constructs: friends, protectors, allies.

you^z and let-kill them you^z whence you^z found them; and let-not *tattakbetho*¹⁷⁸ (you^z take and make) of them *waleyyan*¹⁷⁹ (guardian/ally) and neither *nasseeran* (iterative succorer).

تَوَلَّوْا فَحْدُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ
وَجَدْتُمُوهُمْ وَلَا تَنَحِّذُوا مِنْهُمْ
وَلَيْتَ وَلَا نَصِيرًا ﴿٨١﴾

90. Except whom^r they^z join to a people between you^z and [between] them a *meethaqon*^{x180} (ratified-covenant)^x or they^z came (to) you^b strained^w their chests^x to mutually fight you^b or mutually fight their people; and had Allah willed verily He (would have) empowered them over you;^b then surely they^z (would have) mutually fought you,^b so *en* (if) they^z withdrew/isolated (from) you^b so not fought¹⁸¹ you^b they^z and they^z cast to you^b the *salama* (submission-/reconciliation/peace) then not made Allah for you^b on them a path.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ
صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يُقْتَلُوا
قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَاطَهُمْ عَلَيْكُمْ
فَلَقَتَلُوكُمْ فَإِنْ أَعَزَّلُوكُمْ فَلَمْ
يُقْتَلُوا وَلَقَوْا إِلَيْكُمْ أَلَسَلَمْ فَا
جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٨٢﴾

91. Shall find you^z others they^z want to have security (towards) you^z and to have they^z security (towards) their people; everywhen¹⁸² (had been) *ruddo* (forthwith - returned they^z) to the *fetna'te*^w (warring/tumult/unbelief)^w they^z (had been) relapsed/inverted in it;^w so *en* (if) not they^z withdrew/isolated (from) you^b and they^z cast/offered you^z not the *salama* (submission reconciliation-/peace) and they^z checked not their hands^{w183} then let-take them you^z and let-kill them you^z whence you^z grabbed¹⁸⁴ them; and *ulaekum*¹⁸⁵ (collective-those there/those), We made for you^b over them an authority manifest.

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَنْ
يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا
رُدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ
لَمْ يَعَزِّلُوكُمْ وَيَلْقُوا إِلَيْكُمْ أَلَسَلَمْ
وَيَكْفُوا أَيْدِيَهُمْ فَحْدُوهُمْ
وَأَقْتُلُوهُمْ حَيْثُ تَقْتُمُوهُمْ
وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ
سُلْطَانًا مُبِينًا ﴿٨٣﴾

92. And not [was] for a believer to kill a believer except mistakenly;¹⁸⁶ and whoever kills [he] a believer mistakenly then freeing a neck^{w187} *mua'mena'ten*^w (he who attained age of doing the prescribed:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ
مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا
خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

¹⁷⁸ Ibid.

¹⁷⁹ The word "ولياً" could mean: friend, protector, or guardian/ally.

¹⁸⁰ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

¹⁸¹ See the *Lexicon* attached to this Translation regarding the effect of the particle "لم" which changes the present tense to a past tense.

¹⁸² The particle "ما" has many meanings, among them "time," *كل ما أمطرت برد الجو*.

¹⁸³ The particle "لم" applies to: isolated, offered, and checked respectively. See *إعراب القرآن، لمحمود صافي*.

¹⁸⁴ The word "تقتلهم" rooted in "تقف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "ادركه ببصره لحدة في النظر"، "ظفر به"، "صادف" respectively. See *اللسان البصائر*. I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting."

¹⁸⁵ The word "ulaekum" = "ولائكم" is a noun of indication for the plural masculine or feminine meaning all those there.

¹⁸⁶ That is to say: circumstantially or accidentally.

¹⁸⁷ The expression "freeing a neck" is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave to be freed. The word "neck" is a feminine gender, hence "neck" and so its referent "mu'amenah" is not a "she-believer" per se, but any he-who reached the age of performing the prescribed Prayer and fasting of Ramadhan, according to a great majority of scholars.

Prayer and fasting)^w and a *de'yaton*^w (compensatory-blood-money)^w handed-over^w to his family^w except if that *yassaddago* (recipients remit as charity); then *en* (if) [was] [he] of a people foe¹⁸⁸ for you^b while he is a believer then freeing a neck^w *mu'amenah*¹⁸⁹, and so *en* [was] [he] of a people between you^b and [between] them a *meethagon*^{x190} (ratified-covenant)^x then *de'yabton* handed over^w to his family^w (victim's) and freeing a neck^w *mu'amenah*¹⁸⁹; then whoever [he] found not (the *wherewithal*) then fasting two consecutive months a relentment^w from Allah and Allah [was] Omniscient *Hakeeman*¹⁹¹ (infinite *bekmah*¹⁹² Possessor).

وَدِبَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَتْ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٢﴾

93. And whoever [he] kills a believer intentionally then his requital (is) Hell^w immortal [he] (is) in it;^w and ired on him Allah and [He] cursed him and [He] prepared for him a great torment.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٣﴾

94. O you, who^r they^z believed if struck/peregrinated you^c in Allah's path then let-verify you^z and let-not say you^z for whom^p [he] cast/offered [to] you^b the peace: not you^g (are) a believer *tabtaghona*¹⁹³ (earnestly-quest you^r) the life^w (of) the world's^w transients; hence¹⁹⁴ *enda* (by munificence of/by Rule of) Allah multitudinous spoils; like *tha'leka* (afar-that-it)^x you^c were of before; then *manna*¹⁹⁵ ([He] graced His boon^w) Allah on you;^b so let-verify you;^z verily Allah [was] by what you^z work (is) Proficient.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَبُّوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ أَلْسَلَمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمِنَ اللَّهِ عَلَيْكُمْ فَتَيَبَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٤﴾

95. Not level/even the sitters of the believers other than the *dhara're* (plight/affliction) possessors and the *Mojahedoona* (the earnest fighters) in Allah's path by their possessions and their selves^w preferred

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ

188 The word “عدو” in Arabic is used for: (1) singular and (2) plural and (3) “multitudinous foe,” see *الهادي* and *اللسان*.

189 Regarding the word “*mu'amenah*” see to the explanation of footnote 1037 above.

190 The word “ميثاق”=“assured covenant” and “عهد”=covenant. See the *Lexicon* attached to this Translation.

191 See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

192 See the *Lexicon* attached to this Translation for “*bekma*.”

193 The word “ابتغى”=“طلب حثيثا” meaning: earnestly quested.

194 The “ف” in “فعنده” is “تعليلية” i.e. indicative of “cause or reason.” See *أعراب القرآن*, لمحمود صافي.

195 The word “من” in “يُن” means “نعمه يُنعمها.” That a “boon He graces it.”

Allah the *Mojabedeena* by their possessions and their selves^w over the sitters a rank;^w and each Allah promised the Paradise;^w and Allah preferred the *Mojabedeena* over the sitters a great remuneration.

الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى
الْقَاعِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ
الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَاعِينَ أَجْرًا عَظِيمًا ﴿١٥﴾

96. Ranks^w from Him and a forgiveness^w and a mercy;^w and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا ﴿١٦﴾

97. Verily whom^r *tawaffahum*¹⁹⁶ (receive them while dying) the angels¹⁹⁷ (while they are) *dha'leme*¹⁹⁸ (he-they injustice-doers) (to) their selves^w said they:^z in what were you;^z said they:^z we were *mustadh'afeena*¹⁹⁹ (deemed weaklings) in the land;^w said they^z (the angels): has (it^w) not been Allah's Earth^w vast so you^z emigrate in it;^w so those, their abode/lodging (is) Hell^w and fouled-she^y a destiny.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا
مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ
أَرْضَ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا فَأُولَٰئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٧﴾

98. Except the *mustadh'afeena*²⁰⁰ (deemed weaklings) of the men and [the] women and the children, (that) they^z cannot (do) a scheme and nor *yabtadoona* (he-they that are divinely-guided to) a path.

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً
وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٨﴾

99. So those *asa*²⁰¹ (craving a deed beyond one's means/may) Allah that [He] pardons *a'n*²⁰² (regarding) them; and Allah [was] *Affowman* (iterative Pardoner) *Ghafooran* (iterative Forgiver).

فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ
وَكَانَ اللَّهُ عَفُورًا غَفُورًا ﴿١٩﴾

100. And whoever [he] emigrates in Allah's path [he] finds in the land^w/Earth^w *moraghaman*²⁰³ (route-/escape) many and an expanse^w and whoever [he] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then *qad* (already and affirmatively) fell his remuneration on Allah; and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي
الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ
مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ
ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى
اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٢٠﴾

¹⁹⁶ This is yet another of the Arabic tongue expression: “تتوافهم الملائكة” “receive or have received their souls the angels,” a sort of euphemism for those people who are dying but not yet dead.

¹⁹⁷ Here again “the angels,” in the plural, may mean, and Allah knows best, the angel of death.

¹⁹⁸ See the *Lexicon* attached to this Translation for “ظالم”=“ظالم”= “injustice-doer” and “ظلم”= “wronged.”

¹⁹⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁰⁰ Ibid.

²⁰¹ The word “asa” has many implicative meanings, see the *Lexicon* attached to this Translation..

²⁰² See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

²⁰³ The word *moraghaman* = “مراغما,” means a route, an escape, a course, or a way; thus, who intends to emigrate for the cause of Allah will find a “route” or an “escape,” or a “way” and also will find some “expanse” once away from his/her current situation where he/she cannot practice his/her religion freely.

101. And if struck/peretrinated you^c in the Earth^w then not on you^b a *jonahon*²⁰⁴ (*sin*) that you^z shorten [of] the Prayer^w en (*if*) you^c feared/knew²⁰⁵ that (*might*) *yaf'tenakum* (*engages you^f in sinful/immoral/unpraised deed/say you^b who^r unbelieved they^z; verily the unbelievers they^z [were] for you^b a foe²⁰⁶ manifest.*

وَإِذَا صَرْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

102. And if²⁰⁷ you^g [was]/were in them then *aqamta*²⁰⁸ (*upped-to-fulfill you^h*) for them the Prayer^w then let *taqum* (*up-to-fulfill*) *ata'efa'ton*^w (*band/group/party*)^w of them with you^g and let take they^z their weapons; then if they^z kowtowed then let be they^z from yourⁿ beyond/back; and let come another *ta'efa'ton*^w not prayed they^z then let-pray they^z with you^g and let-take they^z their precaution and their weapons; longed²⁰⁹ who^r unbelieved they^z if²¹⁰ you^z neglect a'n (*regarding*) yourⁿ weapons and *amate'atey*²¹¹ (*baggages-/furnishings/chattel/things of utility for*) you^b so they^z tilt on you^b one^w tilt,^w and no *jonaba* (*sin*) (*is*) on you^b en (*if*) [was] by you^b an annoyance of rain or you^c were ill to lay aside yourⁿ weapons; and let-take you^z yourⁿ precaution; verily Allah prepared for the unbelievers a humiliating torment.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةً مِنْهُمْ مَعَكُمْ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكُمْ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾

103. Then if finished you^z the Prayer^w then let-remember you^z Allah (*manneristically*)²¹² standing, sitting and over yourⁿ sides; and if tranquilized²¹³ you^z then *aqemo*²¹⁴ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer,^w verily the Prayer^w was-she^y on the believers a writ appointed.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَفُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾

²⁰⁴ See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح”= no sin.

²⁰⁵ Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

²⁰⁶ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see the *الهادي* and *اللسان*.

²⁰⁷ The particle “إذا” is a future adverbial conditional article hence it is “if” not “when.” also, [was] versus were.

²⁰⁸ The superscript^h for the ت in “أقامت” = “upheld/ stood up”.

²⁰⁹ The word “ود” translated as “longed” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

²¹⁰ See the *Lexicon* attached to this *Translation* regarding “لو.”

²¹¹ The word “امتعة” = “amate’a” means: *baggages, furnishings, chattel, things for utility*. See the *Lexicon* attached to this *Translation* for elaboration.

²¹² Manneristically is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English.

²¹³ The Arabic word “اطمأننتم,” i.e. tranquilized of becoming freed from doubt, i.e. became certain with regards to the faith, after the Prayer and remembering “Allah standing, sitting and over your sides.” That is versus “امنتم” felt “secured” with respect to potential physical danger.

²¹⁴ The word “أقيموا” is rooted in “أقام” = uphold/sustain/maintain.

104. And let not *tabeyno*²¹⁵ (*you^z weaken/love the world and have a dislike for death in the cause of Allah*) in *ebtegha'e* (*earnest-quest*) the people; *en* (*if*) be^x you^z pain so surely they^z pain just-as you^z pain; and *tarjona* (*you^z fear/hope*) from Allah what not *yarjona* (*they^z hope/fear*); and Allah [was] Omniscient Hakeeman²¹⁶ (*infinite bekma*²¹⁷ Possessor).

وَلَا تَهْنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

105. Verily We descended to you^g The Book by the right to rule [you^s] among the mankind by what Allah (*had*) shown you;^g and let-not be [you^s] for the betrayers *kha'sseeman* (*iterative pleader*).

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۖ وَلَا تَكُن لِّلْخَائِبِينَ خَصِيمًا ﴿١٠٥﴾

106. And *estaghfer*²¹⁸ (*let-seeek forgiveness [you^s]*) (*from*) Allah; verily Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَأَسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

107. And let-not dispute [you^s] *a'n*²¹⁹ (*regarding*) whom^r *yakhtanona*²²⁰ (*they^r commit perfidy*) (*to*) their selves; verily Allah loves not whom^p [*he*] [was] *khanwanan* (*recurrent cheater*) *atheeman* (*iteratively sinner*).

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَانًا أَمِثًا ﴿١٠٧﴾

108. *Yastakhfona*²²¹ (*affirmably conceal they^r*) from the man-kind and not *yastakhfona* from Allah while He (*is*) with them *edh* (*while*)²²² *youbayyetona*²²³ (*nocturnally harbor*²²⁴ *assault they^r*) what not [He] delights of the say; and Allah [was] by what they^z work encompassing/Surrounder.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ ۚ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

109. Ha you^f these disputed you^c *a'n* (*regarding*) them

هَآأَنْتُمْ هَآؤَآءِ جَدَلْتُمْ عَنْهُمْ فِي

²¹⁵ The word "تَهْنُوا" is rooted in "وَهَنَ، أَوْ وَهَنَ. فَوَهَنَ أَي ضَعُفَ، أَوْ صَارَ بِهِ وَهْنًا،

وَالْوَهْنُ هُوَ الضَّعْفُ وَعَدَمُ الْقُدْرَةِ عَلَىٰ بَذْلِ الْجُهِدِ.

وَالْوَهْنُ أَيْضًا، كَمَا حَدَّثَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، هُوَ حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ فِي سَبِيلِ اللَّهِ.

وَوَهْنٌ أَيْ صَارَ وَهْنًا أَوْ وَاهِنًا أَيْ ضَعِيفٌ لَا يَقْوَىٰ عَلَىٰ بَذْلِ الْجُهِدِ. لِذَلِكَ وَهْنٌ وَوَهْنٌ كُلُّ وَاحِدَةٍ تَوْصِلُ الْمَعْنَى ذَاتَهُ. أَنْظِرِ الْهَادِي.

Therefore, the word "تَهْنُوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تَهْنُوا" in one word per se. Hence, "تَهْنُوا" is best rendered, in my opinion as indicated above.

²¹⁶ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²¹⁷ See the Lexicon attached to this Translation for "bekma."

²¹⁸ The word *istaghfer* = "استغفر" = "اطلب الغفران" = "let-seeek forgiveness [you^s]." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "[let-seeek forgiveness [you^s]]."

²¹⁹ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن."

²²⁰ The phrase "they^r commit selves" perfidy" for the Arabic word "يَخْتَانُونَ" is meant to show that "يَخْتَانُونَ" is different than "يَخُونُونَ" as "يَخُونُونَ" is simple "cheating," but "يَخْتَانُونَ" is much stronger, as it means cheating on something one is entrusted to guard.

²²¹ The Arabic word "يَسْتَخْفُونَ" is translated as "they affirmably conceal." What is to be noted here is "يَسْتَخْفُونَ" is equivalent to "يَخْفُونَ" but "يَخْفُونَ" is although linguistically acceptable is not a lofty or an elegant term as "يَسْتَخْفُونَ" refer to تاج العروس. Also, see the Lexicon attached to this Translation for the effect of the letter س when added to a word.

²²² The particle "إِذْ" has several meanings, among them: when, while. See مغني اللبيب، ابن هشام.

²²³ The word "بَيْتٌ" = harbored by night, i.e. slept over it, implying scheming to alter it. See الطبري.

²²⁴ Harbored means: entertained or nourished a specified thought or feeling.

in the life^w (of) the world^w so who^a (shall) dispute Allah a'n them 'The Qeyamety's^w (Judgment's) Day; or who^a (shall) be over them a custodian.

الْحَيَوَةُ الدُّنْيَا فَمَنْ يُجَادِلُ
اللَّهُ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ
يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠﴾

110. And whoever [he] works an ill or [he] wrongs²²⁵ (to) himself afterwards *yastaghfer*²²⁶ ([he] seeks forgiveness) (from) Allah [he] finds Allah *Ghafooran* (iterative Forgiver) *Rabeeman* (iterative mercy Giver).

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ
ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا
رَحِيمًا ﴿١١﴾

111. And whoever [he] earns a sin^x so verily only [he] earns it^x on himself;^w and Allah [was] Omniscient *Hakeeman*²²⁷ (infinite *hekma*²²⁸ Possessor).

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُ
عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٢﴾

112. And whoever [he] earns an offense^w/inequity^{w229} or a sin^x afterwards [he] throws it^x by an innocent^{x230} verily *qad* (already and affirmatively) [he] encumbered a calumny and a sin manifester.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ
يَرْمِ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا
وَإِثْمًا مُبِينًا ﴿١٣﴾

113. And *lawla* (had it not been for) Allah's munificence^x on you^b and His mercy^w surely (would have) purposed^w a *ta'efa'ton*^w (band/group/faction/party)^w of them to mislead you^g; and not they^z mislead except their selves^w and not harm they^{z*} you^g of a thing; and Allah descended on you^g The Book and the *hekmeta*^{w231} (wisdom)^w and [He] taught you^g what knew not you^g and [was] Allah's munificence^x on you^g great.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ
يُضِلُّوكَ وَمَا يُضِلُّوكَ إِلَّا أَنْفُسُهُمْ
وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ
اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ
فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١٤﴾

114. No *khayra* (goodness/worthiness/worship) in much of their *najwa* (secret-talk) except who^p [he] commanded by a charity^w or a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim) or a reconciliation among the mankind; and whoever [he] does *tha'leka* (afar-that-it)^x *ebtegha'a* (earnest-quest) (of) Allah's delight^w then will *nua'teyhe* ([We] accord-/allot him) a great remuneration.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ
تَّجَوُّنِهِمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ
مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ فَسَوْفَ نُوْثِيهِ أَجْرًا عَظِيمًا ﴿١٥﴾

²²⁵ The say: "يَظْلِمُ نَفْسَهُ" = "he does injustice to himself" = *he wrongs to himself*. The best I could find to say is: he wrongs to himself, but "to" is not part of the main text. So I enclosed it in a parenthesis.

²²⁶ See footnote 218 above regarding *yastaghfer*.

²²⁷ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

²²⁸ See the *Lexicon* attached to this Translation for "hekma."

²²⁹ There is "خَطْءٌ" and "خَطِيئَةٌ" both are "offenses" committed intentionally and therefore are sins. But "خَطْءٌ" is masculine and singular and "خَطِيئَةٌ" is feminine and singular.

²³⁰ That is "he who is frees of what he is accused of or being associated to him."

* يَضُرُّونَكَ = each individually vis-à-vis يَضُرُّوكَ = all, i.e. collectively.

²³¹ See the *Lexicon* attached to this Translation for *hekma*.

115. And whoever [he] mutually contends the messenger from after what manifested for him the *buda* (divine-guidance) and *yattabe'a* ([he] closely-follows) other than the believers' path [We] affiliate him what [he] affiliated and *nussley*²³² ([We] broil) him (on/by) Hell^w and fouled-she^y a destiny. وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُولِيهِ مَا تَوَلَّى وَتُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾
116. Verily Allah forgives not (to be) partnered (deities) by Him and [He] forgives what (is) lesser than *tha'leka* (afar-that-it/that)^x for whom^p [He] wills; and whoever [he] partners (deities) by Allah so *qad* (already and affirmatively) strayed [he] afar stray. إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾
117. En (not) invoke they^z of lesser than/without Him except females;²³³ and en they^z invoke except a Satan *ma'reedan* (obdurate/rebellious). إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا ۖ وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾
118. Cursed him Allah and said [he]: surely assuredly²³⁴ [I] (take²³⁵ and make) from Your *'eba'de* (worshippers/submitters/slaves) a lot *mafrodhan* (ordainment made/made obligatory). لَعَنَهُ اللَّهُ ۖ وَقَالَ لَا أَخَذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾
119. And surely [I] assuredly (shall) mislead them; and surely [I] assuredly *umanneyohum*²³⁶ (shall arouse their unattainable desires of them) and surely [I] (shall) assuredly command them so surely (shall) assuredly slit they^z the ears of the *an'aa'me*^{w237} (cattle/sheep/goats/and camels);^w and surely [I] (shall) assuredly command them so surely they^z (shall) assuredly change Allah's creation; and whoever *yattakebethee*²³⁸ (he takes and makes) the Satan *wa'leyan*²³⁹ (guardian-/ally) of without/lesser-than Allah so *qad* (already and affirmatively) lost [he] a manifester *khusra'nan*²⁴⁰ (perdition/waste/misguidance). وَلَا أَضِلُّهُمْ وَلَا هُمْ يَلْتَمِزُونَ ۚ فَلْيَقْبَرُوا عَادَاتِ الْأَنْعَامِ وَلَا تُؤْمِرْهُمْ فَلْيَعْبُدُوا خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

²³² The word "نُصْلِيهِ" transliterated "nusley" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

²³³ Many of the pagan Arabs' idols were females.

²³⁴ The "ل" in "لَا تَأْخُذُ" in *Ayah* 116, and also "لَا أَضِلُّهُمْ", "لَا أَمْنِيَهُمْ", "لَا يَتَّبِعُونَ", "لَا مَرْنَهُمْ", "لَا يَغْفِرُونَ" in the next *Ayah* 119, all are *juratory* "ل" = "القسام" amounting to = "التأكيد" i.e. *affirmation*, expressed in all cases by "assuredly".

²³⁵ The word "تَأْخُذُ" from "الِاتِّخَاذُ" which is "إِفْتِعَالُ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore, "تَأْخُذُ" is always *taking and making some thing* of what was taken. Thus, it is *not* just the mere *taking*.

²³⁶ The word "تَأْمَنِي" for a thing means *desiring* that thing for which there is *no hope* of it happening.

²³⁷ The word "the an'ami" = "الانعام" or "نعمة" means those animals that have *cloven hoof* (foot) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = *cattle, sheep, goats, and camels*.

²³⁸ The word "تَأْخُذُ" from "الِاتِّخَاذُ" which is "إِفْتِعَالُ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore, "تَأْخُذُ" is always *taking and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

²³⁹ The word "وَلِيٌّ" could also mean: a friend, or a protector.

²⁴⁰ The word "الخسران" linguistically in The Qur'aan has *various* senses, such as "waste" or as in here it means *misguidance/perdition*. See the *Lexicon* attached to this *Translation* for details. Also see *البصائر*.

120. Promises them [be] and youmanneybum (he assuredly arouses the unattainable desires of them); and not promises them the Satan except beguilement. يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾
121. Those their abode/lodging (is) Hell^w and they^z find not a'n (off/ regarding) it^w a ma'heessa (an escaping-place). أُولَئِكَ مَأْوَهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾
122. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (in) paradise^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; Allah's promise (is) (absolute)-right;²⁴¹ and who^a (is) assdaqo (more faithful/ truer) than Allah's qeelan²⁴² (responsive/ assertive say). وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾
123. Neither by yourⁿ longings and nor the book's folks longings; whoever [be] works ill^x (is) requited [be] by it;^x and [be] finds not for him of lesser than Allah a wa'leyan (guardian/ally) and nor a na'seeran (multitudinous-succorer). لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾
124. And whoever [be] works the righteous-works^w of a male or a female while he (is) a believer so those they^z enter the Paradise^w and not yodh'lamoona²⁴³ (to be wronged they^z) a na'qeera²⁴⁴ (tiny dot on the head cap of the date-stone). وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾
125. And who^a (is) ahsa'no²⁴⁵ (perfecter and beautifuler) religiously than whom^p [be] consigned his face²⁴⁶ for Allah while he (is) a benefactor and ettaba'a ([be] closely-followed) Ebraheema's (Abraham)'s sect^w-/faith,^w haneefan²⁴⁷ (soundlyinclinedbe); and ittakhatha²⁴⁸ (took and made) Allah Ebraheem kbaleylan²⁴⁹ (ultimate-faithful friend). وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

²⁴¹ The Arabic text says: "حقًا," not "حق," i.e. the word "حقًا," = absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي.

²⁴² The word "قِيلَ" is the *pronounced say* and also it is the *assertive response* to a pronounced say. In this case, it means and Allah knows best, Allah's say is *emphatically* and *assuredly* truer than any other.

²⁴³ The word "wronged" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *ayah*.

²⁴⁴ The word "naqeera" = "نَقِيرًا" means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

²⁴⁵ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

²⁴⁶ The Qur'aanic diction "consigning his face" is an Arabic tongue expression meaning *determinedly moved towards* (in this case) Allah and he *submissively* gave up himself for Allah's care and His cause's endeavor; "his face" means "his entity."

²⁴⁷ The word "حَنِيفًا" = "مِيلًا" is an *adverbial* construct, hence "leanly." See إعراب القرآن، لمحمود صافي. The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he *leaned away* from his people's faith which was based on *multiple* idols' worships.

²⁴⁸ The word "اتَّخَذَ" from "الِاتِّخَاذِ", see footnote 1087 above.

²⁴⁹ The word "خَلَّةٌ" is "ultimate-faithful-friendship," i.e. friendship without any "خلل" = *defect*. English as well as Arabic-English dictionaries almost all do not have an entry for "خَلَّةٌ." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or *friendship without defect*. =

126. And for Allah what (are) in the Heavens^w and what (are) in the Earth;^w and Allah [was] by everything encompassing/Surrounder.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

127. And *yestaftonaka* (they^r seek situationally apt and wise opinion of you^s) in the women; let-say [you^s]: Allah *yousteykum* ([He] issues situationally apt and wise opinion to you^b) in them^y and what (is being) recited on you^b in 'The Book in the women-orphan whom^v not *toa'tonabunna* (you^r accord/give them^y) what (was) written (decreed) for them^y and you^z wish to marry them^y and the *mustadh'afeend*²⁵⁰ (deemed weaklings) of the children and that *taqumo* (up-to-fulfill you^r) for the orphans by the *gestte*²⁵¹ (removal of injustice and rendering absolute-justice) and what you^z do of a *khayren*^x (*lanfuk*: goodness/worthiness/provision/worship) so verily Allah [was] by it^x Omniscient.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُوْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ الْمُقْسَطِينَ بِالْأَيْمَانِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

128. And *en* (if) a woman [feared/knew]-she^{v252} of her *ba'a'le* (husband/lord/owner) a *nosbozan* (disdainfully upraise in recalcitrance) or a shunning then no *jonaba*²⁵³ (*sin*) (*is*) on them both to both reconcile between them both arrant reconciliation^{x254} and the reconciliation^x (*is*) *khayron* (superior/worthier); and *uhdherat* (had been presented she^y predeterminedly vis-à-vis time and place) the selves^{3w} (of) the *shubha*²⁵⁵ (stingers, stinters towards doing what is dutiful); and if *tohseno* (you^r render: meritorious deeds/says) and *tattaqo* (you^r reverentially guard not to displease Allah) then verily Allah [was] by what you^z work Proficient.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

= Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خِلَّة" as stated in The Qur'aan. That is why I chose to express "خِلَّة" as "ultimate-faithful-friendship."

²⁵⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁵¹ See the *Lexicon* attached to this Translation for the distinction between "al-qest" = "القسط" and the justice = "العدل".

²⁵² Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

²⁵³ See the *Lexicon* attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جناح" = no sin.

²⁵⁴ The word "صلح" is مفعول مطلق. Thus, it must be qualified to so indicate that, so arrant is affixed.

²⁵⁵ The word "shubha" = "الشح" versus "البخل" the two words are too different. "الشح" means deficiency in obliging towards what is expected or presumed duty or responsibility, where as "البخل" is greed in giving wealth. So, "ashubha" is (stinting towards doing what is dutiful). In a discussion of attempted reconciliation between the disputants: husband and wife, each appears to be insisting on their individual rights, normally, she for his desertion and he for her recalcitrance. So both have their "shubha entities" manifested. However, the best path is as shown by the rest of this great Ayah, exemplified by the kindness and *ettaqwa* (love and fear of Allah). In other words, if each will try to overcome their individual "covetous enmity" and try to be kind to the other and have *taqwa*, of Allah, of course Allah is "All Proficient" of that, and He will reward each plentifully, as reconciliation is good, as so clearly stated in this great and instructive Ayah.

129. And never can you^z to *ta'adelo* (*you^z equalize/ be-just*) among the women albeit hankered you;^c so let-not incline you^z all the inclination;²⁵⁶ so you^z leave her as the overhang^w/suspense;^{w257} and *en* (*if*) you^z reconcile and *tattaqo* (*you^z reverentially guard not to displease Allah*) then verily Allah [was] *Ghafaoran* (*iterative-Forgiver*) *Rabeeman* (*iterative mercy Giver*).

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ
النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا
كُلَّ الْمِيلِ فِتْزَرُوهَا كَالْمُعَلَّقَةِ
وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ
كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

130 And *en* (*if*) both separate enriches/suffices²⁵⁸ Allah each of His plenitude and [was] Allah *Wa'sean*²⁵⁹ (*Furnisher of provision and mercy*), *Hakeeman*²⁶⁰ (*infinite bekma*²⁶¹ Possessor).

وَإِنْ يَنْفَرَا يَغْنِ اللَّهُ كُلًّا مِّنْ
سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

131. And for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w and *laqad* (*verily, already and affirmatively*) enjoined We whom^r *oto* (*they^z had been accorded/given*) the book of before you^b and *eyyakum*²⁶² (*indeed including you^b*) that *ettaqo* (*let reverentially guard you^z not to displease*) Allah; and *en* (*if*) you^z unbelieve so verily for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth;^w and [was] Allah Rich *Ha'meedan*²⁶³ (*multitudinous praised, iterative praiser*).

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا
الْكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنْ
اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ
اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

132. And for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w and sufficed by Allah Custodian.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾

133. *En* (*if*) [*He*] wills [*He*] annuls/undoes you^b O, you the mankind; and *ya'atey* ([*He*] comes forth) by others; and [was] Allah over *tha'leka* (*afar-that-it*)^x Omnipotent.²⁶⁴

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا
النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ
اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾

134. Whoever [*he*] [was] [wanting] the world's^w reward^x so *enda* (*by munificence of/y Rule of*) Allah (*is*) the world's^w reward and the Hereafter's;^w and [was] Allah *Sameean* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) *Basseeron* (*keenly: Seer/Omniscient*).

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ
اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ
اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

²⁵⁶ The Qur'aanic diction "not all the inclination" is an Arabic tongue say, meaning: beyond bounds.

²⁵⁷ The Qur'aanic diction "overhang^w/suspense^w" is an Arabic tongue saying meaning: in an undecided status.

²⁵⁸ That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

²⁵⁹ The word "wa'sean" is singular, masculine, subjective noun with multiple meanings: (1) Surrounding of other things and encompassing them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'ean" also with a capital "W," to make "The Was'ean" then it becomes one of Allah's most beautiful names, meaning Furnisher of provision and mercy to everything.

²⁶⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²⁶¹ See the Lexicon attached to this Translation for "bekma."

²⁶² The word "إِيَّايَ", "أداة تأكيد لضمير منصوب" = an article of intensity for an objective pronoun.

²⁶³ The word "حميد" linguistically means: "He is much praised" or "He praises much," thus He is automatically a praiser = "حامد."

²⁶⁴ See the Lexicon attached to this Translation for the distinctive difference for: "this," "that," and "far-that."

135. O you, who^r they^z believed let-be you^z *qanwameend*²⁶⁵ (iterative guardians/protectors you^z) by the *qesste*²⁶⁶ (removal of injustice and rendering absolute-justice) witnesses-/testifiers for Allah and albeit over yourⁿ selves^w or both the begetters (parents) or the nearest-kin; *en* (if) be [he] a rich or an poor²⁶⁷ then Allah (is) worthier by them both;²⁶⁸ so let-not *tatta'be'o* (closely-follow you^z) the *hawa* (tendentious liking) that you^z swerve and *en* you^z twist²⁶⁹ or you^z shun so verily Allah [was] by what you^z work Proficient.

يَتَّيْنَاهُ الَّذِينَ ءَامَنُوا كُتُوبًا
قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ
عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ
إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ
أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا هَوًىٰ أَنْ
تَعْدِلُوا وَإِنْ تَلَوُّا أَوْ تُعْرَضُوا فَإِنَّ
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

136. O you, who^r they^z believed let-believe²⁷⁰ you^z by Allah and His messenger and The Book^x which^x *naẓẓala* (repetitively descended) [He] on His messenger; and the book^x which^x [He] descended of before; and whoever [he] unbelieves by Allah and His angels and His books and His messengers and The Day The Last so *qad* (already and affirmatively) [he] strayed afar stray.

يَتَّيْنَاهُ الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ
وَرَسُولِهِ ۖ وَالْكِتَابِ الَّذِي نَزَّلَ
عَلَىٰ رَسُولِهِ ۖ وَالْكِتَابِ الَّذِي
أَنزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلًّا
بَعِيدًا ﴿١٣٦﴾

137. Verily who^r believed they^z afterwards unbelieved they^z afterwards they^z believed afterwards they^z unbelieved afterwards *izdado*²⁷¹ (they^z further augmented) a disbelief not was Allah to forgive for them and nor *yahdey* ([to] divinely-guide) them a path.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ
ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزَادُوا
كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا
لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

138. *Bashsher*²⁷² (let-tell you^s pleasant tidings) the hypocrites indeed surely for them (is) a painful torment.

بَشِّرِ الْمُتَفَقِّهِينَ بِأَنَّ لَهُمْ عَذَابًا
أَلِيمًا ﴿١٣٨﴾

²⁶⁵ The word "قَوَّامِينَ" is plural for "قَوَّامٌ" meaning *iterative sustainers/protector* and/or *maintainer*, in the sense of *constantly* providing and maintaining or *visa versa*.

²⁶⁶ See the *Lexicon* attached to this *Translation* for the distinction between: "العدل" and "القسط".

²⁶⁷ The word "فقير" versus the "مسكين" see the *Lexicon* attached to this *Translation* for the distinction.

²⁶⁸ In other words the "شهادة" the testimony by the witness must be rendered for the *truth*, regardless whether or not such testimony is *against* or *for rich or poor*, Allah *a fortiori* will take care of *both* if and when the "شهادة" is rendered *truthfully*. That is *truth serves every one's best interest*.

²⁶⁹ That is you *twist your tongue* in an effort to *muzzle* your testimony, "شهادة" in *favor* or *against*.

²⁷⁰ This is perhaps, and Allah knows best, that such command to the *already* believers to: (1) *stand firm* in your belief; (2) believe by your *hearts* as well as your *tongues*; or (3) *continue* your belief in *all* Allah's revealed *books*, and His *messengers*, and His *angels*, and the *Day of The Judgment*. In other words, this would apply to the people of the book as well as the Muslims.

²⁷¹ The word "تَزَادُوا" implies greater *intensity*, and اللّٰتَج says it is "ابغ." So *further* is prefixed for this purpose.

²⁷² The word *bashsher* = "بَشِّرْ" has no English equivalent *per say*. So, we resort to *transliteration* and *parentetical explanation*. It is a *command verb* where a *speaker* is *commanding another* to *tell pleasant tidings*, albeit surely *not* all of the times *pleasing to some* recipients. As some times "grievous" tidings could be the case. Clearly *demeritorious people* do *not* deserve any *pleasant tidings*, except by way of *sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of *dismal* is very fitting for them.

139. Who^r *yattakbetho*²⁷³ (*they^r take and presume*) the unbelievers *awa'leyaa*²⁷⁴ (*guardians/allies*) of without-/lesser than the believers do *yabtagbona*²⁷⁵ (*they^r earnestly-quest*) *enda* (*by rule of/or characteristic of*) them the prestige²⁷⁶; so truly the prestige (*is*) for Allah together. ﴿١٣٩﴾

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَنُوتُ عَنْهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

140. And *qad* (*already and affirmatively*) *naẓẓala* (*repetitively descended*) [He] on you^b in The Book that if you^c heard Allah's *Aya'te*^w (*statements*) (*being*) unbelieved by it^w and *youstab'za'a* (*being affirmably jested*) by it^w then let-not sit you^z with them until they^z wade²⁷⁷ in a discourse^x other than it,^x verily you^b (*are*) then like them; verily Allah (*is*) the hypocrites' Gatherer and the unbelievers' (*too*) in Hell^w together. ﴿١٤٠﴾

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَفْعَلُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِذْ أَنْتُمْ مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

141. Who^r await they^z by you^b so *en* (*if*) [was] for you^b an opening^{x278} (*overwhelming victory*) from Allah said they:^z have we not been with you,^z and *en* [was] for the unbelievers a lot²⁷⁹ they^z said: had not we overwhelmed²⁸⁰ over you^z and we prevented you^z from the believers; so Allah rules among you^b The *Qeyamate's*^w (*Judgment's*) Day and never Allah makes for the unbelievers over the believers a path. ﴿١٤١﴾

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْذِثْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

142. Verily the hypocrites mutually beguile Allah, while He (*is*): beguiling²⁸¹/beguiler (*of*) them, and if they^z upped²⁸² to the Prayer^w they^z upped indolently, pretending (*to*) the mankind and they^z remember Allah not save a little/a few.²⁸³ ﴿١٤٢﴾

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

²⁷³ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالٌ" for "الِاتَّخَاذَ" as stated in *لِسان العرب* therefore, "اتَّخَذَ" is *always* taking and presuming something about what was taken. Thus, it is *not* just the mere taking.

²⁷⁴ The word "اولياء" could also mean, among them: *protector, friend*.

²⁷⁵ The word "يَبْتَغُونَ" is based on the word "اِبْتَغَى" = "طَلَبَ حَيْثُ" meaning: *earnestly quested*.

²⁷⁶ The word "العزة" = "prestige" = *lordliness* in the sense of: *possessing power and authority over others*.

²⁷⁷ The Arabic tongue expression: "خَاضَ فِي الْحَدِيثِ" = "waded in the topic," means *plunged* into discussing the topic *without knowledge* or *plunged* in it *recklessly*. So, those who rejected and derided Allah's *Ayat* were *wading* in the topic.

²⁷⁸ The word "فَتْحٌ" means "*overwhelming victory, victory, besting and rule*" see *الراغب*.

²⁷⁹ Here a lot ("*chance- success*") means it was the *turn* for the unbelievers to be *victorious*, as wars are, according to Arabic proverb: "الحرب سجالٌ," i.e. the war is *alternating, successes and failures*. In the case of the unbelievers' "victory" The Qur'aan refers to it as "تَصِيبٌ" or *chance-success*. Therefore the spoils of success should be *shared*.

²⁸⁰ The word "استَحْذِثُوا" means *gained complete prevalence* or *overwhelmed*. So, the *hypocrites* are addressing the *unbelievers* reminding them that they *had prevailed over them earlier*. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

²⁸¹ "He (*is*): beguiling them /beguiler" = He is doing with them what the *overcomeer* does in such contest, as He has *foreknowledge* and they do not have. In this respect see *very relevant and informative* footnote 75 for (S2:9).

²⁸² There is a *distinction* between "قَامَ" = "upped" = "got up or rose" (*in the intransitive sense*, and "stood" = "وقف."

²⁸³ That is only a few of them or their remembrance is so small and little not worthy of much.

143. (Being made) vacillators²⁸⁴ (they are) between *tha'leka* (afar-that-it/that)^x not to these and not to these; and whomever Allah misleads verily never [you^s] find for him a path.

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

144. O you who^r they^z believed let-not *tattakbetho*²⁸⁵ (take and make you^z) the unbelievers *aw'leyaa*²⁸⁶ (guardians/allies) of without/lesser than the believers; do you^z want to make for Allah on you^b an authority manifest.

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ يُجْعَلُوا عَلَىكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾

145. Verily the hypocrites (are) in *eddarkee* (descending bottom) the lowest level of The Fire^w and never [you^s] find for them *nasseeran* (iterative succorer).

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

146. Except whom^r they^z repented and they^z mended and *ea'tassamo* (they^z safeguarded/adhered) by Allah and *akhlasso*²⁸⁷ (they: were true/genuine/sincere) (towards) their religion for Allah so those (are) with the believers and will *youa'tey* (accord/allot) Allah the believers a great remuneration.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاتَّخَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

147. What Allah does by yourⁿ torment *en* (if) you^c thanked and you^c believed and Allah [was] thanker Omniscient.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

148. Not loves Allah the loudening/openness²⁸⁸ by the ill of the say except whomever [he] (had been) wronged; and Allah [was] *Sameean* (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّهِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

149. *En* (if) you^z disclose/flash a *khayran*^x (desirables-/worship/goodness)^x or you^z conceal it^x or you^z pardon a'n (regarding) an ill then verily Allah [was] *Afonwan* (multitudinous Pardoner) Omnipotent.

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

150. Verily who^r they^z unbelieve by Allah and His messengers and they^z want to differentiate between Allah and His messengers and they^z say we believe

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ

²⁸⁴ The word "muthabthabeen" is objective, masculine, plural noun with no English equivalent *per se*. It means those that were unable to determine for themselves, they are made to vacillate and swing from one side to the other.

²⁸⁵ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لِسَانُ الْعَرَبِ; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

²⁸⁶ The word "أَوْلِيَاءَ" could also mean, among them: protector, friend.

²⁸⁷ The word "أَخْلَصُوا" has no English corresponding word *per se*, as it means: they were sincere, true or genuine. Clearly all these adjectives do not have verbs. And "أَخْلَصُوا" requires a verb to denote the idea of these adjectives.

²⁸⁸ The word "الْجَهْرَ" stands (1) for "openness"= public or unconcealed state, or (2) "loudness" (self-explanatory). I pondered for some time as to which of these two word to be used? After considerable evaluation, finally I opted for "open" as more apt and its meaning, includes or implies loudness as well.

by some and we unbelieve by some and they^z want to *yattakbetho*²⁸⁹ (they^z take and make) between *tha'leka* (afar-that-it/that)^x a path.

وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

151. Those, they (are) the unbelievers (absolute)-right;²⁹⁰ and We prepared for the unbelievers a torment humiliative.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

152. And who^r they^z believed by Allah and His messengers and not differentiated they^z between an *abadaen*²⁹¹ (a lone/any-one) of them those will youa'teyhum (accord/give them [He]) their remunerations and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٢﴾

153. Ask you^g the book's folks to *tonazzeel* ([you]^s repetitively descend) on them a book from the Heaven;^w so *qad* (already and affirmatively) asked they^z *Mosa* (Moses) bigger than *tha'leka* (that-afar-it-/that); so said they^z: let-[you]^s show us Allah openly-/overtly; so took^w them the thunderbolt^{w292} by their injustice; afterwards *ittakbatho*²⁹³ (they^z took and presumed) the calf (a deity) from after what came^w (to) them the evidences;^w then We pardoned a'n (regarding) *tha'leka*; and We gave *Mosa* (Moses) an authority manifest.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَعَاتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾

154. And raised We above them the *Ttoora* (mount in Sinai) by their *meetha'qe*^x (ratified-covenant)^{x294} and said We for them: let-enter you^z the door (in a manner) kowtowing²⁹⁵ and We said for them: let-not transgress you^z in the Sabbath; and We took from them a *meethaqan*^x (ratified-covenant)^x *gha'leedhan* (tough-/solemnly-binding).

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا أَبْوَابَ سُبْحَاتٍ وُقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

155. So by indeed²⁹⁶ their breaking (of) their *meethaqa*^x (ratified-covenant) and their unbelief by Allah's *Aya'te*^w (messages/miracles/signs/proofs) and their killing

فِيمَا نَقَضُوا مِيثَقَهُمْ وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغْيًا حَتَّى

²⁸⁹ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتَّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

²⁹⁰ The Arabic text says: "حَقًّا", not "حَقٌّ", i.e. the word "حَقًّا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

²⁹¹ See the Lexicon attached to this Translation regarding "أحد."

²⁹² That is, and Allah knows best, the "thunderbolt" rendered them suddenly becoming unconscious or dead.

²⁹³ The word "اتَّخَذَ" from "الِاتِّخَاذُ", see footnote 1136 above.

²⁹⁴ The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

²⁹⁵ The word "سُجَّدًا" is an adverbial form, see إعراب القرآن، لمحمود صافي. So the need for ("in a manner"), as a prefix, because as of yet there is no such word as "kowtowingly."

²⁹⁶ This "ما" in "فيما" is "ما التوكيدية", hence: indeed. See الدر المصون، لـ أحمد الحلبي.

(of) the prophets by other than right and their say our hearts^x (are) *gholufon* (shrouded/wrapped) rather Allah stamped²⁹⁷ on it^w by their unbelief; so they^z believe not save a: little/few.

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

156. And by their unbelief and their say about Mariama (Mary) a great calumny.

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٦﴾

157. And their say verily we killed the Messiah *Esa* (Jesus), Mariama's (Mary's) son, Allah's messenger; while not killed him they^z and not crucified him they^z [and] but (had been) feigned/simulated for them; and verily who^r they^z differed in him surely (are) in a doubt of him not for them by him of a knowledge except *ette'ba'a* (closely-following of) the presumption; and not killed him they^z *yaqeenan* (with absolute certitude).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا أَنْبَاعُ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

158. Rather raised [him] Allah to Him; and Allah [was] Mighty *Hakeeman*²⁹⁸ (infinite *bekmah*²⁹⁹ Possessor).

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

159. And *en* (not) of the book's folks except surely (to) assuredly³⁰⁰ believe by him before his death; and The *Qeyamatey's*^w (Judgment's) Day [he] is on them *sha'beedan* (iterative witnesser/testifier).

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

160. So by an injustice of whom^r *hado*³⁰¹ (they had adopted the Jewish "lam"/customs/repented) We illegitimated on them goodies^{w302} (which had been) legitimated^w for them; and by their repelling *a'n* (regarding) Allah's path multitudinously.

فَظَلَمِ مِنَ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ طَبِئَتْ أُحُلَّتْ لَهُمْ وَبَصَدَهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

161. And their taking the usury^x while *qad* (already and affirmatively) (had been) restrained they^z *a'n* (regarding) it;^x and their eating the mankind's possessions by the falsehood;^x and We prepared for the unbelievers of them a painful torment.

وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالِ النَّاسِ بِالْباطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

162. But the *rasekhoona* (well-grounded) in the erudition-/knowledge of them and the believers they^z believe by what (had been) descended to you^g and what

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا

²⁹⁷ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

²⁹⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

²⁹⁹ See the *Lexicon* attached to this *Translation* for "*bekma*."

³⁰⁰ The "ل" in "لَيُؤْمِنَنَّ" is a *juratory*- "ل" = "القسام" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly"

³⁰¹ The word "*hada*" for the singular and "*hado*" for the plural, has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*lam*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lam*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

³⁰² The word "طيبات" = "goodies" = "goodies,"^w = a *feminine gender* means anything *delectable* and *legitimate*.

(had been) descended of before you;^g and the *mugeemeena* (sustainers of the prescribed obligations of) the Prayer^w and the *mu'atoona* (ones that accord/fulfill) the *Zakata*^{w303} (prescribed percentage of personal possessions)^w and the believers by Allah and The Day The Last those [We] shall accord them a great remuneration.

أَنْزَلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ
وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ
أَجْرًا عَظِيمًا ﴿١٣٢﴾

163. Verily We revealed³⁰⁴ to you^g just-as We revealed to Noohen (Noah) and the prophets of after him; and We revealed to Ebraheema (Abraham) and Isma'ela (Ishmael) and Is'haqa (Jacob) and the Asbatt'e (Jewish tribes) and Esa (Jesus) and Ayyuba (Job), and Yunusa (Jonah) and Haroona (Aaron) and Solaimana (Solomon) and aa'tayna (We accorded-/allotted) Dawooda (David) a Zabura (Book of wisdoms and no specific rules).

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى
نُوحٍ وَالْيَسَّيْنِ مِنْ بَعْدِهِ وَأَوْحَيْنَا
إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى
وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ
وَأَتَيْنَا دَاوُدَ رُجُومًا ﴿١٣٣﴾

164. And messengers *qad* (already and affirmatively) narrated We (about) them on you^g of before and messengers [We] narrated not (about) them on you;^g and Allah spoke to Mosa (Moses) a *takleeman*³⁰⁵ (a direct/absolute speaking).

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ
قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ
وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٣٤﴾

165. Messengers *mubashshereena*³⁰⁶ (iterative tellers of pleasant tidings) and warners so that not (to) be for the mankind on Allah an argument^w after the messengers; and Allah [was] Mighty Hakeeman³⁰⁷ (infinite hekma³⁰⁸ Possessor).

رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِنَلَّا
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٣٥﴾

166. But Allah witnesses/testifies by what [He] descended (The Qur'aan^x) to you;^g [He] descended it^x by His knowledge and the angels witness-/testify (too); and sufficed by Allah *Sha'beedan* (Witnesser/Testifier).

لَئِنْ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ
أَنْزَلَهُ، يَعْلَمُ الْغُيُوبَ وَالْمَلَكُوتَ
يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٣٦﴾

167. Verily who^r unbelieved they^z and they^z repelled a'n (regarding) Allah's path *qad* (already and affirmatively) they^z strayed afar stray.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٣٧﴾

168. Verily who^r unbelieved they^z and *dhalamo*³⁰⁹ (they^r wronged)³¹⁰ Allah was not to forgive for them and

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ

³⁰³ See the Lexicon attached to this Translation for exactly what az-Zakah is and its implications.

³⁰⁴ The word "أَوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الْوَحْي" is fire or king. See اللسان.

³⁰⁵ According to the Arabic tongue: "كَلَّمَ تَكْلِيمًا" means not figuratively but actually, that is when the verb is strengthened, by the infinitive noun or the verbal noun, as "تَكْلِيمًا" in "كَلَّمَ تَكْلِيمًا" then the action stated by the respective verb is actual.

³⁰⁶ The word "mubashshereen" is masculine, plural, subjective noun, meaning teller of pleasing tidings, with no English equivalent.

³⁰⁷ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

³⁰⁸ See the Lexicon attached to this Translation for "hekma."

³⁰⁹ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronger."

³¹⁰ Ibid.

nor *yahdeya* (to divinely-guide) them a road/way.

لَيَعْفِرَ لَهُمْ وَلَا يَهْدِيَهُمْ طَرِيقًا ﴿٣٨﴾

169. Except Hell's^w road/way immortals they^z (are) in it^w forever and *tha'leka* (afar-that-it/that)^x [was] on Allah easy.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٩﴾

170. O, you the mankind *qad* (already and affirmatively) came (to) you^z the messenger by the right from yourⁿ Lord; so let-believe you^z (it's) *kbayran* (choicer-/superior/worthier) for you;^z and *en* (if) you^z unbelieve then verily for Allah what (are) in the Heavens^w and the Earth;^w and [was] Allah Omniscient *Hakeeman*³¹¹ (infinite *hekmal*³¹² Possessor).

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرُّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤٠﴾

171. O, you the book's folks: let-not overstep you^z in yourⁿ religion; and let-not say you^z on³¹³ Allah except the right; verily only the Messiah *Esa* (*Jesus*) *Mariama's* (*Mary*)'s son (*is*) Allah's messenger and His Word^w cast it^w [He] to *Mariama* (*Mary*) and a *Rubon*³¹⁴ (*Jesus/possessor of His Lord's Soul*) of Him; so let-believe you^z by Allah and His messengers; and let-not say you^z three; let-desist you^z (*it is*) *kbayran* (choicer-/superior/worthier) for you;^b verily only Allah (*is*) One *elahon* (*deity*) *Subhana*³¹⁵ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him that be for Him a child; for Him what (are) in the Heavens^w and what (are) in the Earth;^w and sufficed by Allah a Custodian.

يَتَاهَلُ الْكِتَابَ لَا تَقُولُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثُ ۚ أَنْتَهُمْ خَيْرٌ لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤١﴾

172. Never *yastankefa* (disdains/affirms-disdain) the Messiah that [he] be an *abdan*³¹⁶ (a slave) for Allah nor the angels the *mugaraboona*³¹⁷ (ones-made-nearest to Allah); and whoever *yastankefa a'n*³¹⁸ (regarding) His *ebada'te*^w (worship/servility-to-Him)^w and *yestak-bero*³¹⁹

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ

³¹¹ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

³¹² Ibid.

³¹³ That is you attribute to or ascribe to.

³¹⁴ The word “*Rubon*” carries many meanings in The Qur'aan. (1) It: “(is) of my Lord's command” (S17:85); (2) Revelation, (3) Allah's mercy, (4) The Qur'aan, (5) Arch Angel Gabriel, (6) as in this *Ayah*=*Isa*, i.e. *Jesus*, is by command of Allah: “be” and he became, i.e. without the human-mating. So “*Jesus*” names are: “*be*,” the word, also “*word*” (of good tidings to Mary that she would have a son), “*المسيح*” = *Christ* all are *Isa's* names. See *اللسان* for *Jesus' names* in The Qur'aan: *Isa*, *The Messiah*, *Word*, and *Rubon* also see *اللسان*.

³¹⁵ The word “*subhanabo*” = “*سبحانه*” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*bo*” = “*Him*.” Wherever the word “*subhana*,” or its associates/inflections (such as “*سبحان*” or “*سبحانك*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*” = “*سبحان*” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

³¹⁶ The word “*abdan*” = “*slave*,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this *Translation* for an elaboration.

³¹⁷ The word “*المقربون*” is masculine, plural, objective noun, no English equivalent for it, so translated as “the ones-made-near.”

³¹⁸ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

³¹⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

([he] affirms his standing haughtily above submission) then [He] throngs them to Him together.

إِلَيْهِ جَمِيعًا ﴿١٧٣﴾

173. As-to whom^r they^z believed and they^z worked the righteous-works^w then [He] fulfills³²⁰ (for) them their remunerations and [He] augments them from His munificence; and as-to who^r istankafu (they^z disdained/affirmed-disdain) and istakebaru³²¹ (they^z affirmed theirⁿ prideful haughtiness) so [He] torments them a painful torment and not find they^z for them from without/lesser than Allah a wa'leyan³²² (ally/guardian) and nor nasseeran (iterative succorer).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفَوْا وَاسْتَكَبرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

174. O, you the mankind qad (already and affirmatively) came (to) you^b a proof from yourⁿ Lord; and We descended to you^b an illumination manifest.

يَأْتِيهِمُ الْبَيِّنَاتُ فَذُجِرْتُمْ بُرْهَنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

175. So as-to who^r they^z believed by Allah and ea'tassamo (they^z safeguarded/adhered) by Him, then [He] shall admit them into a mercy^w from Him and a munificence, and yahdeya ([He] divinely-guides) them a Sserttan (single and specific path) straight.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسُيِّدْهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَبِهِدِيمٍ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٥﴾

176. Yastaftonaka³²³ (they^z seek your^r situationally apt and wise opinion), let-say [you^s] Allah youfteykum ([He] issues you^b situationally apt and wise opinion) in the kalala'tee³²⁴ (estate of a deceased that has children or parents): en (if) an emro'en³²⁵ (mature/perfect manliness possessor) perished (and) no children for him and for him a sister, then for her half (of) what [he] left (of estate)³²⁶ and he inherits her en not be for her children; then en both were^v twain-she then for them both two-thirds of what [he] left (of estate); and en they^z were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you^b that not stray you^z; and Allah by every-thing (is) Omniscient.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ بَرِئٌ هَآءَا إِن لَّمْ يَكُن لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

³²⁰ The word “يوفي” in “يوفيهم” from “الوفاء,” = “التمام,” meaning gathering the last component of any obligation to make it a whole. Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it.

³²¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

³²² The word “ولي” could also mean: a friend, a protector.

³²³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³²⁴ The Arabic word “kalalah”= “كَلَالَة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his heirs are “kalalah”= “كَلَالَة,” (2) any deceased person who has no living biological parents, nor children, his left property is “kalalah”= “كَلَالَة,” The “kalalah”= “كَلَالَة” is by “heir” or “heirs” or the left (after death) property. (3) Also, “kalalah”= “كَلَالَة” is a noun for other than father and son of the heirs.

³²⁵ See the Lexicon attached to this Translation for the differences between: the man = الرجل و, the human = الإنسان و, the person = الشخص و, the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء,” the Lexicon explains why we cannot use this seemingly acceptable way.

³²⁶ The word “ترك” clearly here with respect to “التركة” and not “الترك، أي الإنصراف أو الهجر” +

آياتها
120
Ayah

سُورَةُ الْمَائِدَةِ
Surato Al'Ma'eda'te
(The Repast/Dining-Table)

ترتيبها
5
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. O you who^r they^z believed: let-fulfill¹ you^z by the contracts; (had been) legitimized^w for you^b brute^w the an'aa'me's^{w2} (cattle/sheep/goats/and camels)'s^w except what (is being) recited on you^b other than [you^z] legitimating the hunting while you^f (are) hurumon³ (wearing the ritual garment for Hajj or Ummrah); verily Allah rules what [He] wants. يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اَوْفُوا بِالْعُقُودِ اُحْلَلَتْ لَكُمْ بِهَيْمَةٍ اَلَا تَعْلَمُ اِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَاَنْتُمْ حُرْمٌ اِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾
2. O you who^r they^z believed: let-not legitimize you^z Allah's rites,⁴ and nor [the] Month^x the Sacred, and nor the hadya (sacrificial animals), and nor the gala'eda⁵ (collar-garlanded-sacrificial-animals), and nor proceeders (to) The House The Sacred, yabtaghona⁶ (they^z earnestly-quest) a munificence from their Lord and redhwanan^x (ultimate delight); and if ballaltum⁷ (you^z had concluded the rites and took off yourⁿ garment of ritual) then let-hunt you^z; and let-not yaj'remannakum (cause you^z assuredly to offend), detestation (of) a people, (that had) repelled you^z a'n (off) The Mosque The Sacred, to you^z transgress; and let-cooperate you^z on the berre (the just and proper by Sharey'ah) and the taqwa (the reverential guarding against Allah's displeasure); and let-not you^z cooperate on the sin and the aggression; and ettaqo (let reverentially guard you^z not to displease) Allah; verily Allah (is) severe (in) the punishment. يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْفَلَاحِيْدَ وَلَا ءَاقِبَ اَلَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَاِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْاِلِّ وَالنَّفْوٰى وَلَا تَعَاوَنُوا عَلَى الْاِثْمِ وَالْعُدُوْنِ وَاتَّقُوا اللَّهَ اِنَّ اللَّهَ شَدِيْدُ الْعِقَابِ ﴿٢﴾
3. (Had been) illegitimated^w on you^b the carrion^w and the blood and the swine's flesh and whichever (i.e. حُرِّمَتْ عَلَيْكُمْ اَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ

¹ The word "اوفوا" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole. So, "اوفوا" means you endeavor and gather the last part of an obligation, so fulfill it.

² The word "the an'aa'm" = "الانعام" or "neam" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذى خلف و ظلف" = cattle, sheep, goats, and camels

³ The word "hurum" = "إحرام" = "إحرام" that is the ritual garment of consecration for Hajj or Ummrah.

⁴ The word "شعائر" = rites, i.e. any Allah designated sacred rites, including places and other physical entities. Thus, the rites are all the designated symbols, practices, ceremonies, etc. as prescribed by the Sharey'ah.

⁵ The word "qalaid" means those marked sacrificial animals, designated by special bands around their necks, known as "galaid." Such collar-garlanded-animals must be left alone and not bothered at all.

⁶ The word "yabtaghona" is based on the word "ابتغى" = "طلب حثيثاً" meaning: earnestly quested.

⁷ The word "ballaltum" = "حلتهم" means you^z have concluded the rites and took off your ebram (the ritual garment of consecration for Hajj or Ummrah).

any-thing^x) (that had been) invoked by it^x for other than Allah; and the *munkhanega'to* (she-strangled-to-death) and the *mawqotha'to* (she-beaten-violently-to-death) (or almost) and the *mutaraddeya'te* (she-died out-by-falling-from-height) and the *natteha'te* (she-killed-by-the-goring-of-the-horn) and what ate⁸ the preying-beasts⁹ except what *thakkay-tom* (you^x had slaughtered before they die) and what (had been) slaughtered on the immolation stones and that *tas'taq-semo* (you^z seek apportioning) by the divining arrows *tha'lekum* (collective-afar-that) (is) a *fesqon*¹⁰ (rebellion vis-à-vis Allah's command); today despaired who^r unbelieved they^z in yourⁿ religion; so let-not you^z *takhsobum* (reverently-fear them) and *ikhsbo* (let-reverently-fear you^z) [Me]¹¹; today I completed¹² for you^b yourⁿ religion and I concluded on you^b My boon^{w13} and I delighted for you^b [the] Islam *deenan* (religiously/as religion); so whoever [he] (had been) forced in a dearth, other-than *mutajanefen* (intentional incliner [he]) for a sin, then surely Allah (is) *Ghafooron* (iterative Forgive), *Raheemon* (iterative mercy Giver).

الْخَنَزِيرِ وَمَا أَهْلَ لَغَيْرِ اللَّهِ بِهِ
وَالْمُنْخَفَقَةُ وَالْمَوْقُودَةُ وَالْمَرْدِيَّةُ
وَالطَّيْحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ
تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فَسُقُ
الْيَوْمَ يَسِّرَ الَّذِينَ كَفَرُوا مِنْ
دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ
عَلَيْكُمْ نِعَمِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي
مَخْصَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠﴾

4. Ask you^g they^z what (had been) legitimized for them; let-say [you^s]: (had been) legitimized for you^b the goodies^{w14} and what you^c taught of the *jawa'reje*¹⁵ (hunting-animals) *mukallebeena* (hunting-trainers), you^z teach them^{v16} of what taught you^b Allah; then let-eat you^z of what they^y caught¹⁷ over you;^{b18} and let-mention you^z Allah's name on it;^x And *ettaqo* (let reverentially guard you^x not to displease) Allah. Verily Allah (is) swift (in) the account.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ
لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ
الْغَوَارِجِ مَكْلَبِينَ تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ
اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا
اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ﴿٢١﴾

⁸ The word “أكل”=ate has several meanings, among them *preyed* upon by a preying beast.

⁹ The word “السبع” is a generic noun for the various preying beasts include the: lion, wolf, tiger, various birds, etc.

¹⁰ See the *Lexicon* attached to this Translation for an elaboration on this rather important word.

¹¹ The letter “ن” in “فَاخْشَوْنَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنه” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فَاخْشَوْنَ” is omitted, for “التخفيف” = “alleviation, lightening.” See إعراب القرآن، لمحمود صافي

¹² See the *Lexicon* attached to this Translation for the difference between concluded for (“أتم”) =brought it to its end versus (“أكمل”) brought it to its completion.

¹³ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

¹⁴ The word “طيبات” = “goodies” = “goodies,w” = a feminine gender means any-thing delectable and legitimate.

¹⁵ For example: birds, dogs.

¹⁶ The pronoun “هن” in the word “تعلمونهن” refers to the “birds or dogs” whose plural is “جمع تكسير” = “fracture-plural” so it is referred to in the feminine by Arabic Grammar. Thus, the [she-] prefix to the pronoun “them.”

¹⁷ The word “caught” is feminized here as “they^y caught” because in Arabic it is so, as it is in reference to the action of the “hunting animals” which is “جمع تكسير” = “broken plural,” in which case it is feminine.

¹⁸ The word “عليكم” means for you, as the word “على” in “عليكم” has nine different meanings, among them: (1) “باسم الله” = by Allah's name, (2) accompaniment, i.e. the catch is due to dual activity by you and the agent for the catch, (3) prompting, the catch was due to your urging of the agent to do the catching.

5. Today (*had been*) legitimized for you^b the goodies^w and *tta'aamo*^x (*wheat/edible/food-grains*)^x (of) whom^r *oto* (*had been accorded/given they*)^z the book^x (*is*) legitimate for you;^b and yourⁿ *tta'aamo*^x (*is*) legitimate for them; and the marriers-she^{ym19} of the she-believers and the marriers-she^{ym} of whom^r (*had been*) *oto* the book of before you^b if *aa'taytom* (*you*^z *accord/allotted them*)^y their^y remunerations; marriers you^z other than fornicators you^z [and] nor *muttakebethee* (*you*^z *takers-and-makers*) paramours; and whoever [*he*] unbelieves by the belief verily *qad* (*already and affirmatively*) miscarried his work and he (*is*) in the Hereafter of the losers. ﴿الْآخِرَةُ مِنَ الْخَسِرِينَ﴾

6. O you who^r they^z believed if *qutom* (*you*^c *upped-to-fulfill*)²⁰ to the Prayer^w then let-wash you^z yourⁿ faces and yourⁿ hands^w to the elbows and let-wipe you^z by yourⁿ heads^w and [*wash*]²¹ yourⁿ feet^w to the twain ankles; and *en* (*if*) you^c were *junuban* (*had ejaculated by sexual intercourse/dream/adult-couples' private parts meeting*)²² then *ettahharo*²³ (*let-you*^z *perform the ghusola, prescribed bathing*) and *en* you^c were patients or on a travel or came an *ahadon*²⁴ (*a lone/anyone*) of you^b from the *gha'itte*²⁵ (*self-relief place in a geographic depression*), or *lamasa*²⁶ (*needfully mutually-touched*) you^c the women (*wife/she-slave personally owned*) then you^z found no water then *tayamm-amo*²⁷ (*let-strike you*^z *a clean soil with the palms of the two hands and wipe the face and hands*) a good *ssa'eedan* (*clean-dust/soil*)^x so let-wipe you^z yourⁿ faces and yourⁿ hands^w from it;^x not wants Allah surely to make on you^z of a *harajen*²⁸ (*constraint/sin*), يَتَّيَّأُهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا وَإِنْ كُنْتُمْ مَرَضًا أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ

¹⁹ As stated in (S4:24) the word "marriers-she^{ym}" = "محصات" has at least two related but distinct meanings (1) marriers-she^{ym} i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصات" = "زواجات" but "زواجات" is not a Qur'aanic terminology per se, although "زوجة" and "ازواج" are surely Qur'aanic terms. So in Qur'anic terms "marriers-she^{ym}" = "محصات" and nothing else.

²⁰ There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف".

²¹ The majority of Qur'aan reciters read "ارجلكم" with a "فتحة على الام" as to include the washing of the feet by "و" and "العطف" = coupling. So, the word "wash" is in square brackets, because it does not explicitly appear in the text, although it is implied if one goes along with the majority of the reciters who read: "ارجلكم" with a "فتحة على الام". Given that there are various recitations of الام. See القرطبي. الخفض و الكسر على الام.

²² The word "جنباً" = "junuban" = (having had ejaculated by sexual intercourse or dream or adult-couples' meeting/ touching of their private parts, by insertion or not). Ghusl means full bodily bathing.

²³ See the Lexicon attached to this Translation; the "ghosl" = full shower or bath of the body after having been junuban for any reason. The "ghosl" is to be done in a Share'yah prescribed manner.

²⁴ See the Lexicon attached to this Translation regarding "أحد."

²⁵ See the Lexicon attached to this Translation for the meaning of this figurative of speech word "gha'ett" = "غائط".

²⁶ See the Lexicon attached to this Translation for the meaning of "lamastum."

²⁷ See the Lexicon attached to this Translation for the meaning of this word, "tayammamo."

²⁸ The word "حرج" = "أضيق الضيق" see "اللسان" e.g.: if you were to get two identical sheets of papers and put =

[and] but [He] wants to purge you^b and to conclude [He] His boon^{w29} on you^b la'alla (craving currently unavailable deed that, perhaps) you^b thank you.^z

وَلَيْتُمْ نِعْمَتُهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

7. And let-remember you^z Allah's boon^{w30} on you^b and His meethaga^x (ratified-covenant)^x which^x wathaqakum ([He] mutually covenantally-ratified you^z) by it^x edh (when) said you:^c we heard and we obeyed; and ettaqo (let reverentially guard you^z not to displease) Allah; verily Allah (is) Omniscient by the chests' possession.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

8. O you who^r they^z believed, let-you^z be^x qanwameena³¹ (iterative guardians/protectors): for Allah (as) witnesses /testifiers by the qesstte³² (rendering absolute justice post removal of injustice); and let-not you^z assuredly offend (because of) detestation (of) a people, on that not ta'adelo (you^z to equalize/be-just); e'edelo³³ (let-you^z be: equalizing/just); it^x is nearer for the taqwa (the reverential guarding against Allah's displeasure) and ettaqo (let reverentially guard you^z not to displease) Allah; verily Allah (is) Proficient of what work you.^z

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَتَائِنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

9. Promised Allah whom^r they^z believed and they^z worked the righteous-works^w for them a forgiveness^w and a great remuneration.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

10. And who^r they^z unbelieved and denied they^z by Our Aya'te^w (messages) those (are) companions (of) the Jabeeme³⁴ (intensely-blazing Fire^w).

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

11. O you who^r they^z believed, let-remember you^z Allah's boon^{w35} on you^b edh (since)³⁶ purposed a people to yabsotto (they^z extend to assault) their hands^w to you^z then [He] checked their hands^w a'n (off) you;^b and ettaqo (let reverentially guard you^z not to displease) Allah. And on Allah so let-trust the believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَسْطُرُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

= them congruently against one another the space between them is called “حَرْج,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حَرْج” could mean “sin.”

29 See the Lexicon attached to this Translation for “ne'amah” (“boon”).

30 See Ibid, regarding “boon.”

31 The word “قَوَّامِينَ” is plural for “قَوَّامٌ,” meaning iterative guardians/protectors, in the sense of constantly adhering to what follows in this great Ayah for Allah's reward.

32 The word “القِسْطُ” is not just “justice”= “العدل.” So “القِسْطُ” is rendering absolute justice post removal of injustice..

33 Here again, there is no way in English to say: “تعدلوا أو اعدلوا,” except to say: “كونوا عدولا، أو لتكونوا عدولا،” or “be just” and “let you be-just” respectively.

34 The word “الجحيم” is proper noun, but it means intensely blazing fire. See الراغب.

35 See the Lexicon attached to this Translation for “ne'amah” (“boon”).

36 The word “إِذْ” is an adverbial particle for the past tense meaning “since” or it could mean “حيث,” with many meanings, such as: when, whenever, because, due to, etc.

12. And *laqad* (verily, already and affirmatively) took Allah *meethaqa*^x (ratified-covenant)^x (of) Israel's sons and We missioned³⁷ of them twelve chieftains; and said Allah: verily I am with you^z indeed *en* (if) *aqamtom*³⁸ (you^c upheld the prescribed obligations of) the Prayer^w and *aa'taytom* (you^c accorded/fulfilled) the *Zakata*^{w39} (prescribed percentage of personal possessions)^w and you^c believed by My messengers and *az̤zar'tomobum*⁴⁰ (you^c deferentially-supported them) and requited you^c Allah a requital *hasanan* (ultimate meritorious deed), surely [I] (shall) assuredly⁴¹ expiate a'n (off) you^b yourⁿ *sayyaa'te*^w (demeritorious-deeds)^w and (I shall) assuredly admit you^b (into) gardens^w run^w from under it^w the rivers; then whoever [he] unbelieved after *tha'leka* (afar-that-it)^x of you^b then *qad* (verily and affirmatively) [he] strayed the path's center/intent.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

13. So by indeed⁴² their breach of their *methaqa* (ratified-covenant) We cursed them and We made their hearts indurate;^{w43} they^z distort the *ka'lim*^x (plural of word/sentence)^x a'n (off) its^x places; and they^z forgot⁴⁴ (ceased paying attention to) an allotment of what they^z (were) reminded by it;^x and [you^s] cease not watching/observing over a treachery⁴⁵ from them save a few of them; so let-pardon [you^s] a'n (regarding) them and let-condone [you^s]; verily Allah loves the benefactors.

فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

14. And of whom^r they^z said: verily we (are) *nassara* (Christians) We took their *meethaqa*^x (ratified-covenant)^x then they^z forgot⁴⁶ (ceased paying attention

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِيُّ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا

³⁷ The word “بعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

³⁸ The word “أقام” is rooted in “أقام” means:

“أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “أقامت” means you: (1) upheld and fulfilled all the prescribed obligations of Prayer. (2) Called or urged to perform the Prayer itself. Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only uphold or maintain and perform it.

³⁹ See the Lexicon attached to this Translation for what exactly is, the Zakah and its implications.

⁴⁰ The word “عزّرتهم” in “عزّرتهم” = “النصرة مع التعظيم” i.e. deferential support. See الرأغب.

⁴¹ The “ل” in “لأكفرن” and “لأدخلن” are juratory “ل” = “ال القسم” amounting to = “التأكد” i.e. affirmation, stated in both cases by “assuredly”.

⁴² See the Lexicon attached to this Translation regarding, “ما المصدرية” the infinitive ma.

⁴³ The word “قلوب” = “hearts” is a “جمع تكسير” = “broken plural.” And the word “قاسية، كما قال البعض، “و هذا أبلغ، ولكن ليس هذا موضوعنا هنا feminized as a “broken plural.” Hence: “indurate,” as above stated.

⁴⁴ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to some-thing/one. See اللسان.

⁴⁵ In some instances the word “خائنة” could denote a superlative sense (مبالغة), so it would be: iterative/big treachery.

⁴⁶ Ibid, for forgot.

to) an allotment of what they^z (were) reminded by it^x so *aghrayna* (We glued/aroused/enkindled) among them the animosity^w and the *bagh'dha* (intense-hatred)^w to The *Qeyamatey's*^w (Judgment's) Day, and will *youna'bbe'o* (inform by piece-of-significant-and-availing-news) them Allah by what they^z were *yassna'ona*⁴⁷ (carefully-crafting they^z).

حَظًا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا
بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَمَةِ وَسَوْفَ يُنِيشُهُمُ اللَّهُ
بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

15. O, you the book's folks, *qad* (already and affirmatively) came (to) you^b Our messenger manifesting for you^b much of what you^c were concealing of the book and [he] overlooks⁴⁸ a'n (regarding) a lot; *Qad* (already and affirmatively) came (to) you^z from Allah illumination^x and a book^x manifesterer.

بِمَا هَلْ أَلْكُتِبِ قَدْ جَاءَكُمْ
رَسُولُنَا بُيِّنَ لَكُمْ كَثِيرًا مِمَّا
كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْلَمُونَ عَنْ كَثِيرٍ قَدْ جَاءَكُمْ
مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

16. *Yabdey* (divinely-guides) by him/it^x Allah whom^p *ettaba'a* ([he] closely-followed) His *redhwana*^x (ultimate delight) the peace's paths; and [he/it^x] exits them from the darknesses^w to the illumination^x by His leave and [He] divinely-guides them to *Sseratten* (road/way) straight.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ
رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

17. *Laqad* (verily, already and affirmatively) unbelieved who^r they^z said: that/truly Allah (is) the Messiah *Mariama's* (Mary)'s son; let-say [you^s]: then who^a [he] possesses from Allah a thing *en* (if) [He] wanted to perish the Messiah *Mariama's* (Mary)'s son and his mother and whom^p (are) in the Earth^w together; and for Allah (are) the Heavens^w and the Earth's^w proprietorship and what (are) between them both; [He] creates whatever⁴⁹ [He] wills; and Allah over everything (is) Omnipotent.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ
يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ
يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ
وَأُمَّهُ، وَمَنْ فِي الْأَرْضِ جَمِيعًا
وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

18. And said^w the Jews and the *Nassara* (Christians) we (are) Allah's sons and His beloveds; let-say [you^s]: then wherefore torments you^z [He] by yourⁿ offenses; rather you^f (are) humans of whom^p [He] created. Forgives [He] for whom^p [He] wills and torments [He] whom^p [He] wills; and for Allah (is) the Heavens^w and the Earth's^w proprietorship and what (is) between them both and to Him (is) the destiny.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ
أَبْنَاؤُ اللَّهِ وَأَحِبُّونَاهُ قُلْ فَلِمَ يُعَذِّبُكُمْ
بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ
يَعْفُو لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ
وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

⁴⁷ The word "يُصْنَعُونَ" is rooted in the verb "صنع" which means carefully crafting or tried to approach perfection in making of (anything) or upbringing of any human or animal.

⁴⁸ That is in the sense of deliberately disregard mentioning that which does not directly apply to his Prophet-hood.

⁴⁹ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See الذر المصون، لـ أحمد الحلبي وإعراب القرآن، لمحمود صافي.

19. O, you the book's folks *qad* (already affirmatively) came (to) you^z Our messenger manifesting for you^b over an interval of messenger that you^z say: neither came (to) us of a *basheeron*⁵⁰ (iterative teller of pleasant tidings) and nor a *natheeron* (iterative warner); so *qad* (already and affirmatively) came (to) you^z a *basheeron*⁵¹ and a *natheeron*; and Allah over everything (is) Omnipotent.
- يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾
20. And *edh* (when) said *Mosa* (Moses) to his people: O, my people: let-remember you^z Allah's boon^{w52} on you^b *edh* (since) [He] made in you^b prophets and [He] made you^b kings/free-people and *aa'takum* ([He] accorded/gave you^b) what not *youa'tey* (accorded /given [He]) *ahadan*⁵³ (lone/any-one) of the worlds.
- وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُوْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾
21. O, my people: let-enter you^z the land^w the sacred^w which^u Allah wrote for you^b and let-not *tartaddo* (you^z forthwith-return) over yourⁿ rears then you^z transpose⁵⁴ losers.
- يَقُولُوا ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنقَلِبُوا خَاسِرِينَ ﴿٢١﴾
22. Said they:^z O, *Mosa* (Moses) verily in it^w (are) people *jabba'rena* (vigorous compeller/ever contumacious stubborn) and verily we (are) never (to) enter it^w until they^z exit from it;^w *en* (if) they^z exit from it^w then surely we (are) enterers/entering.
- قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنذِلُهَاكَ حَتَّىٰ تَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾
23. Said twain men of whom^r they^z fear/know⁵⁵ *an'ama*⁵⁶ (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on them both, let-enter you^z on them the door^x then if entered you^z it^x then surely you^z (are) overcomeers, and on Allah so let trust you^z *en* (if) you^c were believers.
- قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنِعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمُ عَلَيْهِمُ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٣﴾
24. Said they:^z O, *Mosa* (Moses) verily we never enter it^w [we] ever when^o /as-long-as they^z bided in it;^w so let-go [you^s] [you^s] and your^t Lord then let-fight you both; verily we (are) ha here sitters.
- قَالُوا يَمُوسَىٰ إِنَّا لَنَنذِلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

⁵⁰ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasheeron*=بَشِيرٌ يُبَشِّرُ مُبَشِّرٌ.

⁵¹ Ibid.

⁵² See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

⁵³ See the *Lexicon* attached to this Translation regarding “أحد.”

⁵⁴ The word “تَنقَلَبُوا”= “you^r transpose,” means you betook your selves becoming.

⁵⁵ Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁵⁶ See the *Lexicon* attached to this Translation for the word “أنعم.”

25. Said [he]: my Lord verily I not own except myself^w and my brother; so let-sunder [You^s] between us and [between] the people the *fa'seeqeena*⁵⁷ (rebels-vis-à-vis Allah's command).
 قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٥٥﴾
26. Said [He]: so verily it^w (is made) a ban-she^y on them forty year(s) they^z wander in the Earth;^w so let-not [you^s] grieve over the people the *fa'seeqeena*⁵⁸ (rebels vis-à-vis Allah's command).
 قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٥٦﴾
27. And let-recite [you^s] on them *naba'a*⁵⁹ (piece-of-significant-and-availing-news) (of) Adam's twain sons by the right; *edh* (since)⁶⁰ both immolated an offering so *togobbela*⁶¹ (had been clemently-accepted) from an *ahado*⁶² (a lone/any one) them both and not *youtaqobbel* (to be clemently-accepted) from the other; said [he]: surely assuredly⁶³ [I] (shall) kill you;^g said [he]: verily only Allah *yataqabbalo* (clemently-accepts) from the *muttaqeena* (reverential guarders against Allah's displeasure).
 وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾
28. Indeed *en* (if) *basatta* (extended/outstretched/set at) you^g to me your^t hand⁶⁴ to kill me not I am *bassetton* (extending/out-stretching/setting at) my hand to you^g to kill you;^g verily I fear/know⁶⁵ Allah the worlds' Lord.
 لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٥٨﴾
29. Verily I want that *tabo'a* ([you^s] deservedly incur) by my sin and your^t sin so [you^s] be of the Fire's^w companions; and *tha'leka* (afar-that-it)^x (is) the *dha'lemeena's*⁶⁶ (injustice-doers') requital.
 إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٥٩﴾
30. So *tawwa'at* (facilitated-she^y vouched-she^y) for him his self^w killing (of) his brother so [he] killed him then became [he] of the losers.
 فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٦٠﴾

⁵⁷ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

⁵⁸ Ibid.

⁵⁹ See the *Lexicon* attached to this *Translation* for the word "*naba'a*"= "نَبَأٌ".

⁶⁰ The word "إِذْ" is an *adverbial particle* for the *past tense* meaning "since" or it could mean "حيث" with many meanings, such as: when, whenever, because, due to, etc.

⁶¹ The Arabic word used in The Qur'aan is "تَقْبِلَ", not "إِقْبِلَ"=accept. Thus, "تَقْبِلَ" means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully* worthy of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it *by* His *clemency*. Thus, تَقْبِلَ = clemently accepts.

⁶² See the *Lexicon* attached to this *Translation* regarding "أحد".

⁶³ The "لَ" in "لَأَقْتُلَنَّكَ" is a *juratory* "لَ" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly".

⁶⁴ بِسَطَ الْيَدِ = extending/outstretching the hand = Arabic idiomatic expression meaning as in here: *preparing to assault*.

⁶⁵ Linguistically the word "خَفْتُ" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

⁶⁶ The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

31. Then missioned⁶⁷ Allah a raven digging in the land^w to show him how to hide his brother's *saw'ata*^{w68} (the corpse/the shameful deed he did to his brother);^w said [he]: O, waylaty (my lengthy: stay in a valley in Hell/bane/woe) have I languished to be like this, the raven so [I] hide my brother's *saw'ata*;^w so [he] became of the regretters.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورَى سَوْءَ أَخِيهِ قَالَ يُوَلِّقِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورَى سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

32. Because of *tha'leka* (afar-that-it/that)^x We wrote on Israel's sons: verily [it]^{x69} (is) whoever [he] killed a self^w by other than a self^w or a corruption in the Earth^w so as if [he] killed the mankind together; and whoever [he] quickened it^w so as if [he] quickened the mankind together; and *laqad* (verily, already and affirmatively) came^w (to) them Our messengers^x by the evidences;^w afterwards verily many of them after *tha'leka* in the Earth^w surely (are) prodigals/exceeders.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

33. Verily only requital (of) whom^r they^z war⁷⁰ Allah and His messenger and they^z endeavor⁷¹ in the Earth^w corruptingly that *youqattalo* (they^z be iteratively killed) or *yousallabo* (they^z be iteratively crucified) or their hands^w and their feet^w *toqatta'ao* (be iteratively cut) from *kelafen*⁷² (opposite-sides) or (are to be) exiled they^z from the land;^w *tha'leka* (afar-that-it/that)^x (is) for them an ignominy in the world^w and for them in the Hereafter^w (is) a great torment.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جَزَاءُ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

34. Except whom^r they^z repented of before that you^z overpower [over] them so let-know you^z that Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

⁶⁷ The word "بعث" in "ابعث" carries several meanings, such as: sent, missioned, resurrected, awoken, and prompted.

⁶⁸ The word "سَوْءَ" = "saw'ab" originally the pudenda, but figuratively became common to use it for any thing that is bad and ugly imparting "shame" to its doer once it become public. Thus, "سَوْءَ" came to be known as "shameful deed." See التاج.

⁶⁹ This "it" is for the pronoun "هـ" in the "إنه" emphasizing the fact or the truth of the matter henceforth.

⁷⁰ To war against Allah and His messenger or the Muslims, who stand for Allah and His messenger and their prescriptions and proscriptions as stated by the Share'ah Law, is to carry out any activity against their criteria of conduct.

⁷¹ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الأم." See اللسان, and الصائر.

⁷² From "opposite sides" for example: the right hand and the left foot or the left hand and the right foot.

35. O you who^r they^z believed *ettaqo* (let you^r reverentially guard not to displease) Allah and *ebtagho*⁷³ (let-earnestly quest you^r) to Him the *waseelata*⁷⁴ (a unique: rank in Paradise/intermediacy/mean of approach) and *ja'bedo*⁷⁵ (they exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) in His path *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper.

يَتَائِبَهَا الَّذِينَ ءَامَنُوا اتَّقُوا
اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٣٥﴾

36. Verily who^r unbelieved they^z if that/truly for them what (are) in the Earth^w together and its^x like^x with it^x to ransom they^z by it^x from The *Qeyamatey's*^w (Judgment's) Day^x torment not *toqobbella*⁷⁶ (would have been clemently-accepted) from them; and for them (is) a painful torment.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَن
لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ
عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ
مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

37. They^z want to egress they^z from The Fire^w and not they (are) surely egressing from it^w and for them (is) a sustainer torment.

يُرِيدُونَ أَن يُخْرِجُوا مِنَ النَّارِ
وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ
عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

38. And the he-thief and the she-thief so let-you^z cut-off their hands^{w77} both a requital by what both earned *nakalan* (punishing-determent) from Allah, and Allah (is) Mighty Hakeemon⁷⁸ (infinite *hekma*⁷⁹ Possessor).

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا
مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

39. Then whoever [he] repented from after his injustice and [he] amended then verily Allah relents on him; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ
فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿٣٩﴾

40. Have not known [you^s] that Allah for Him (is) the Heavens^w and the Earth's^w proprietorship; [He]

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ

⁷³ The word “ابتغوا” is based on the word “ابتغى”= “طلب حثيثاً” meaning: earnestly quested.

⁷⁴ The “waseelata”= “الوسيلة” means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the “waseela” is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediacy.

⁷⁵ The word “Jahado”= “جاهدوا”=they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

⁷⁶ See footnote ٦١ above تقبل = clemently accepts.

⁷⁷ That is when the minimum *Sharey'ah* requirement is attained, then the “right” hand of each, as all Qur'aan commentators maintain, based on Ibn Mas'ood's rendering, saying: “the he-thief and the she-thief you cut off their right-hands.” See الطبري.

⁷⁸ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁷⁹ See the *Lexicon* attached to this Translation for “bekma.”

torments whom^P [He] wills and forgives [He] whom^P [He] wills; and Allah (is) over everything Omnipotent.

يَشَاءُ وَيَعْفِرُ لِمَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠﴾

41. O, you the messenger, let-not sadden you^g who^r they^z mutually hasten⁸⁰ in the unbelief of who^r they^z said: we believe by their mouths and believed not their hearts; and of whom^r *bado*⁸¹ (*they who adopted the Jewish "lan"/customs/repented*) (*are*) *samma'ona* (*iterative hearers they^z*) for the untruth *samma'ona* for other people, they^z came not (*to*) you;^g they^z distort the *ka'lem*^x (*plural of word/sentence*)^x from after its^x places they^z say: *en (if) oteytom* (*had been accorded/given you^c*) this^x then let-take it^x you;^z and *en* not *toa'tawho* (*had been accorded/given you^c it^x*) then *ebtharo* (*let-take-caution you^z*); and whom^P Allah wants his essay then never you^g possess for him of Allah a thing; those whom^r not wanted Allah to purge their hearts; for them in the world^w (*is*) an ignominy and for them in the Here-after^w (*is*) a great torment.

يَتَأَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسْكِرُونَ فِي الْكَفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُوا لِلْكَذِبِ سَمْعًا وَلَقَوْمٌ آخَرِينَ لَمْ يَأْتُواكَ بِتُحْفٍ يَحْفَظُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١﴾

42. *Samma'ona* (*iterative hearers they^z*) to the untruth *akkalona* (*they^z are iterative eaters*) for the *sob'te* (*forbidden/illegal possession*); so *en (if)* they^z came (*to*) you^g then let-rule [*you^s*] among them or let-shun [*you^s*] *a'n* (*regarding*) them; and *en (if)* [*you^s*] shun them *a'n* then never they^z harm you^g a thing; and *en* ruled you^s then let-rule [*you^s*] among them by the *qeste*⁸² (*rendering absolute justice post removal of injustice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*).

سَمَّعُوا لِلْكَذِبِ أَكْثَرُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٢﴾

43. And how they^z adjudicate you^g while they have the Torah^w in it^w (*is*) Allah's Rule; afterwards they^z divert from after *tha'leka* (*afar-that-it/that*);^x and not those (*are*) surely the believers.

وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿١٣﴾

44. Verily We descended the Torah^w in it^w a *hudan* (*divine-guidance*)^x and an illumination^x rule by it^w the prophets who^r *aslamo* (*they had submitted to Allah's*

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ

⁸⁰ That is among them.

⁸¹ The word "*bada*" for the singular and "*bado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*lan*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lan*", that is they say the *Mosaic Law*, instead of *Mosaic religion*.

⁸² The word "القسط" is *not* just "*justice*" = "العدل." So, "القسط" is *rendering absolute-justice post removal of injustice*.

Criteria) for whom^r *hado*⁸³ (they who had adopted the Jewish "law"/custom/repented) and the *rabbaneyyouna* (Lordly clerics/chiefs of the clerics) and the *abbara* (erudite clerics) by what *istohfedho*⁸⁴ (they^z had been sought to keep-up) Allah's book^x and they^z were on it^x witnesses/testifiers; so let-not *takhsaw* (reverently - fear you^z) the mankind and *ekhsaw'ne*⁸⁵ (let-reverently-fear you^z [Me]); and let-not purchase you^z by My *Aya'te*^w (messages) little price; and whoever [he] not ruled by what Allah descended then those they (are) the unbelievers.

أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّنِيُّونَ
وَالْأَحْبَارُ بِمَا اسْتَحْفَظُوا مِنْ
كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ
شُهَدَاءَ فَلَا تَخْشَوُا الْكَاسَ
وَأَخْشَوْنَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا
قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ
اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

45. And We wrote on them in it:^w that the self^w (*is*) by the self^w and the eye^w (*is*) by the eye^w and the nose (*is*) by the nose and the ear (*is*) by the ear and the tooth (*is*) by the tooth and the wounds (are) *qessasson* (lawful-retribution/retaliation); so whoever *tassaddaqa* (he gave up his right as a charity) by it^x then it^x (*is*) an expiation^w for him; and whoever [he] ruled not by what Allah descended then they (are) the *dha'lemonoona*⁸⁶ (injustice-doers).

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ
بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ
وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ
وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ
فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ
لَّهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

46. And We supervened on their traces/footsteps by *Esa* (Jesus) *Mariama's* (Mary's) son *musaddeqan*⁸⁷ (accepter as credible) for what (*is*) before his hands^{w88} of the Torah^w and *aa'taynabo* (We accorded him) the *Euangelion*^{x89} in it^x a *budan* (divine-guidance)^x and an illumination^x and *musa-ddeqan* for what (*was*) before its^x hands^w of the Torah^w and a *budan* and an exhortation^{w90} for the *muttaqeena* (reverential-guarders-against-Allah's-displeasure).

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَأَنبَأْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ
وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

⁸³ See footnote 81 above regarding "*hado*."

⁸⁴ The word "*استحفظوا*" is rooted in "*حفظ*" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁸⁵ The letter "ن" in "*فأخشون*," by Arabic (linguistic) Rule, is called "*نون الوقاية او العماد، حيث لا يستغنى عنها*," which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "*فأخشون*" is omitted, for "*التخفيف*" = "alleviation, lightening." See *إعراب القرآن، لمحمود صافي*

⁸⁶ The "*ظالمون*" = "the injustice-doer," as "*الظلم*" = "injustice." See footnote 148 below.

⁸⁷ The word "*musaddeqan*" is more than an "affirmer," as "affirmer is directly for affirmation or confirmation.

⁸⁸ The phrase "before his hands" is another of the Arabic tongue expressions meaning before it.

⁸⁹ The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "*Euangelion*" (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "true" or "good" and denoting "weighty, authoritative, and official message," and "*angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "Gospel." The Qur'aan, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel*." Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation."

⁹⁰ The word "*موعظة*," rooted in "*وعظ*" = "exhorted" or "admonished," could mean: *exhortation* or *admonition*.

47. And let-rule the Euangelion's^{x91} folks by what Allah descended in it;^x and whoever [he] ruled not by what Allah descended then those they (are) the *fa'seeqoona*⁹² (rebels vis-à-vis Allah's command).
وَلْيَحْكُمْ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٩١﴾
48. And We descended to you^g The Book^x by the right^x *musaddeqan*^{x93} (accepter as credible) for what (came) between its^x both hands^w of the book^x and dominator over it;^x so let-rule [you^s] among them by what Allah descended and let-not *tattabe'a* (closely-follow [you^s]) their *abwa*⁹⁴ (tendentious likings) *amma* (regarding) what came (to) you^g of the right; for each We made a *sher'a'tan* precept/ordinance) and a *menhajjan* (procedure/program); and if Allah willed surely (He would have) made you^z one^w *Ummatan*^w (community);^w [and] but for essaying you^b [He] in what [He] accorded you;^b so *istabeq*⁹⁵ (let-affirmably-vie) you^z (for) the *khayra'te* (desirable-traits of worthiness and goodness); to Allah (is) yourⁿ return together; then *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) you^b by what you^c were in it^x differing.
وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾
49. And that let-rule [you^s] among them by what Allah descended and let-not *tattabe'a* (closely-followed [you^s]) their *abwa* (tendentious likings); and *ebther* (let-caution [you^s] towards) them that they^z essay you^g a'n (regarding) some (of) what Allah descended to you;^g so *en* (if) they^z diverted then let-know [you^s] verily only Allah wants to betide them by some (of) their offenses; and verily much of the mankind surely (are) *fa'seeqoona* (rebels vis-à-vis Allah's command).
وَأَنْ أَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّهُ يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٩٣﴾
50. Do then rule (of) the *jabeleyyatey*^{w96} (acting ignorantly / incorrectly/ by rule of pre-Islamic era)^w *yabghona* (earnestly-quest they^z); and who^a (is) *absa'no*⁹⁷ (perfecter and beautifuler) than Allah's rule for a people *youqenoona* (believing with certitude).
أَفَحْكُمُ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٩٤﴾

⁹¹ See footnote 89 above regarding "Euangelion."

⁹² See the *Lexicon* attached to this *Translation* for this important word *fa'seeqoon* and its *grammatical* inflections.

⁹³ See footnote 87 above regarding *musaddeqan*.

⁹⁴ The word "هوئى" translated as "(tendentious) liking," which *in and of itself* could be good or bad noble or vile. The Messenger (SAWS) says that *believe not anyone of you until his "هوئى" agrees with what I came with*, i.e. the *Qur'aan* and *Hadeeth*.

⁹⁵ It must be pointed out here that the vying is *not* (a) "to" or (b) "for," as both (a) and (b) would imply they are *outside* the good things; while in fact they are *already within them*, only they have to seek vying, or more correctly put, *affirmably vie*, for *higher-ranking* position or achievements. See the *Lexicon* attached to this *Translation* for the effect of the "س" when affixed to a verb.

⁹⁶ The word "جاهلية"="jabeleyyatey" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) *did something not correct*. So the "jabeleyyatey" is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*.

⁹⁷ There is no English word for احسن=absane. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

51. O you who^r believed they:^z let-not *tattakbetho*⁹⁸ (*you^r take and presume*) the Jews and the Nassara (*Christians*) *aw'leyaa*⁹⁹ (*guardians/allies*); some of them (*are*) *aw'leyao* (= *aw'leyaa*) (*of*) some; and whoever *yatawallahum*¹⁰⁰ ([*he*: *takes them aw'leyao*) of you^b then surely he (*is*) of them; verily Allah not *yahdey* (*divinely-guides*) the people the *dba'lemeena*¹⁰¹ (*injustice-doers*).
يَتَّخِذُوا ۖ يَتَّخِذُ الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾
52. So [*you*^r] see whom^r (*are*) in their hearts (*is*) an illness¹⁰² mutually vying¹⁰³ in them they^z say: *nakhsba* ([*we*] *reverently-fear*) to betide us a *da'eraton*^w (*evil-turn/defeat/turn of misfortune*);^w so *asa* (*craving a deed beyond one's means/may*) that Allah *ya'atee* (*hastens the coming*) by the opening^{x104} (*overwhelming victory*) or a command from Him then they^z become over what they^z concealed in their selves^w regretters.
فَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فِصْصِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ تَذِيبِينَ ﴿٥٢﴾
53. And say who^r they^z believed: are these who^r *aqsamo* (*they^z oathed*) by Allah *jahda* (*strongest/ultimate*) their *ayma'ne* (*oaths*) verily they^z (*are*) assuredly with you;^b miscarried^w their works^x so they^z became losers.
وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَعَمْرُكَ حِطَّتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾
54. O you who^r they^z believed whoever *yartadda* ([*he*] *renegades/reneges*) of you^b *a'n* (*regarding*) his religion then Allah will *ya'atee* (*hasten the coming*) by a people (*that*) He loves them and they^z love Him *athellaton*¹⁰⁵ (*they who are humbled and subdued vis-à-vis*) on the believers (*but they are*) lords¹⁰⁶ (*vis-à-vis*) on the unbelievers; *youjahidona*¹⁰⁷ (*they exert their utmost mental, physical and possessional efforts fighting/striving*) in Allah's path and they^z fear not a blamer's blame; *tha'leka* (*afar-that-it/that*)^x (*is*) Allah's munificence^x
يَتَّخِذُ الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ

⁹⁸ The word "اتَّخَذَ" from "الإِتِّخَازُ" which is "إِفْتِعَالٌ" for "الِاتِّخَازُ," as stated in لسان العرب; therefore, "اتَّخَذَ" is *always* taking and making and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

⁹⁹ The word "أَوْلِيَاءَ" could also mean, among them: *protector, friend*.

¹⁰⁰ That is take-their-clientage.

¹⁰¹ The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁰² The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

¹⁰³ That is taking and making them allies. The pronoun "them" refers to those mentioned in the previous Ayah.

¹⁰⁴ The word "فَتْحٌ" means "overwhelming victory, i.e. victory, besting and rule" see الراعِب.

¹⁰⁵ The word "athellaton" is plural, masculine, subjective noun, meaning: *they who are humbled and subdued*.

¹⁰⁶ The word "أَعِزَّاءُ" translated as "lords." The word "lord" has many meanings, but one, according to Merriam Webster's Unabridged Dictionary, is: "one having power and authority over others."

¹⁰⁷ The word "youjahidona" = "يُجَاهِدُونَ" = they earnestly exert their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Shari'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

youa'tebe ([He] *accords/gives it^x*) to whom^p [He] wills and Allah (*is*) *Wa'seon*¹⁰⁸ (*Surrounder and encompassing all things*) Omniscient.

وَاللَّهُ وَسِعَ عَلَيْهِ ٥٤

55. Verily only yourⁿ *Wa'leyyo*¹⁰⁹ (*Guardian/Ally*) (*is*) Allah and His messenger and who^r they^z believed who^r *youqey-mona*¹¹⁰ (*they^z uphold/sustain the prescribed obligations of the Prayer^w and youa'tona (accord/fulfill they^z) the Zakata^{w111} (prescribed percentage of personal possessions)^w while¹¹² they (are) ra'keoona (they who are markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in Prayer).*

إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ٥٥

56. And whoever *yatawalla* ([he] *takes for: guardian/ally/friend*) Allah and His messenger and whom^r they^z believed then truly Allah's party they (*are*) the overcomeers.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ٥٦

57. O you who^r they^z believed let not *tattakbethto*¹¹³ (*take and presume you^x*) whom^r *ittakbathto*¹¹⁴ (*they who took and presumed*) yourⁿ religion jestingly and playfully of whom^r *oto* (*had been accorded/given they^z*) the book of before you^b and the unbelievers *aw'leyaa*¹¹⁵ (*guardian/ally*); and *ettaqo* (*let reverentially guard you^x not to displease*) Allah *en* (*if*) you^c were believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مَّوْمِنِينَ ٥٧

58. And if you^c called to the Prayer^w *ittakbathoha*¹¹⁶ (*they took and made it^w*) jestingly and playfully; *tha'leka* (*afar-that-it/that^x*) ((*is*) because surely they (*are*) people (*who*) reason not.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُؤًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ٥٨

59. Let-say [*you^s*]: O, you the book's folks do you^z resent¹¹⁷ [of] us except that we believed by Allah

قُلْ يٰٓأَهْلَ الْكِتَابِ هَلْ تَتَّقُمُونَ مَنَّا

¹⁰⁸ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'oon" also with a capital "W," to make "The Was'eo" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."

¹⁰⁹ The word "ولي" in "وليكم" lends itself to so many meanings, among them: *guardian, protector, friend, ally*.

¹¹⁰ The word "يقيمون" is rooted in "أقام" =upheld. linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "يقيمون" means they: (1) *Uphold the prescribed obligations the Prayer*. (2) *Called or upped to perform the Prayer itself*. Note: *Prayer and how (it^w) to be done was established and reveled by Allah*. Hence people do *not* establish *Prayer* they only *uphold and follow, i.e. perform, and maintain it^w*.

¹¹¹ See the *Lexicon* attached to this *Translation* for what exactly *az-Zakah* is and its *implications*.

¹¹² It is said that *Emam Ali*, "karrama (bounteously gave him and ennobled his face)" gave his *Zakah* (charity) *while praying*.

¹¹³ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الانخاذ" as stated in *لسان العرب*; therefore, "اتخذ" is *always taking and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

¹¹⁴ Ibid.

¹¹⁵ The word "اولياء" could also mean, among them: *protector, friend*.

¹¹⁶ Ibid.

¹¹⁷ The word "نقم" in "تنقموا" could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved or denied*. See *اللسان والراغب*.

and what (*had been*) descended to us and what (*had been*) descended of before; and surely most of you^z (*are*) *fa'seeqoona*¹¹⁸ (*rebels vis-à-vis Allah's command*).

إِلَّا أَنْ ءَامَنَّا بِٱللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ ﴿٥٨﴾

60. Let-say [*you*^s]: shall *ona'bbe'o* ([I] *inform by piece-of-significant-and-availing-news*) you^b by an eviler than *tha'leka* (*afar-that-it/that*)^x a reward^{w119} *enda* (*by munificence of/by Rule of*) Allah; whom^p cursed him Allah and [*He*] ired on him and [*He*] made of them the apes and the pigs and (*who*) [*they*] worshipped¹²⁰ the Ttaghoota (“*devil*”/“*tyrant*”/ *rule of an irreligious man-made system*); those (*are*) eviler place and *adhallo*¹²¹ (*more astray*) a’n (*regarding*) the path’s center/intent.

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّاغُوتِ ٱلَّذِينَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٥٩﴾

61. And if they^z came (*to*) you^b said they:^z we believed, and *qad* (*already and affirmatively*) they^z entered by the unbelief^x and they *qad* exited they^z by it;^x and Allah (*is*) knower by what they^z were concealing.

وَإِذَا جَآءُوكُمْ قَالُواْ ءَامَنَّا وَقَدْ دَخَلُواْ بِٱلْكَفْرِ وَهُمْ قَدْ خَرَجُواْ بِهِۦ وَٱللَّهُ أَعْلَمُ بِمَا كَانُواْ يَكْتُمُونَ ﴿٦٠﴾

62. And [*you*^s] see many of them mutually vying they^z in the sin and the aggression and their eating (*of*) the *sobta* (*forbidden/illegal possessions*); surely wretched what they^z were working.

وَرَبَّىْ كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَنِ وَآكِلِهِمُ ٱلسُّحْتِ لَيْسَ مَا كَانُواْ يَعْمَلُونَ ﴿٦١﴾

63. *Lawla* (*why do not*) restrain them the *rabbaneyyouna* (*Lordly clerics/chiefs of the clerics*) and the *ahbaro* (*erudite clerics*) a’n (*regarding*) their saying the sin and their eating (*of*) the *sobta* (*forbidden/illegal possessions*); verily wretched what were *yassna’ao*¹²² (*carefully crafting*) they.^z

لَوْ لَا يَنْهَاهُمُ ٱلرَّبَّانِيُونَ وَٱلْأَهْبَارُ عَنْ قَوْلِهِمُ ٱلْإِثْمَ وَآكِلِهِمُ ٱلسُّحْتِ لَيْسَ مَا كَانُواْ يَصْنَعُونَ ﴿٦٢﴾

64. And said^w the Jews Allah’s hand^{w123} (*is*) *maghlolaton*^w (*manacled/restricted*);^w *ghullat* (*had been manacled-she restricted-she*)^y their hands^w and (*had been*) cursed they^z by what they^z said; rather His both hands^w (*are*) *Mubsottata’ne*^w (*Both Spenders/Outstretchers*);^{w124} [*He*] spends how [*He*] wills; and surely assuredly¹²⁵ increases many of them what (*had been*) descended

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا وَٱلْقَيْنَا بَيْنَهُمْ

¹¹⁸ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

¹¹⁹ The word “مَثُوبَةٌ” is like “ثَوَابٌ” according to *Qur’aan commentators and most linguists*.

¹²⁰ The word “عَبَدَ”=“*worshipped*” here in the sense of obeyed or followed the “*Tagboot’s*” dicta.

¹²¹ The word “أَضَلُّ”=“*adhall*” is a *superlative* adjective for “*strayer*” for which there is *no* English equivalent.

¹²² The word “يَصْنَعُونَ” is rooted in the verb “صَنَعَ,” which means (1) *carefully* chose, or (2) *carefully* crafted or tried to *approach perfection* in making of (*anything*) or upbringing of any human or animal.

¹²³ Some maintain that the “hands” are *symbols* of divine Might or Power.

¹²⁴ *Qur’aan commentators* are *not* clear as to *exact* meaning of “يَدَاهُ مَبْسُوطَتَانِ,” and so for lack of better words rendered as: “His both hands (*are*) both out-stretchers.” As The *Qur’aan* mentions: *His Hands, His both Hands, His Hand*, in various *Ayat*.

¹²⁵ The “لَ” in “لَيَزِيدَنَّ” is a *juratory* “لَ”=“*القسم*” amounting to=“*التأكيد*,” i.e. *affirmation*, expressed by “*assuredly*”

to you^g from your^t Lord excessiveness and unbelief; and We cast among them the animosity^w and the *bagh'dha* (intense-hatred)^w to The *Qeyamatey's*^w (Judgment's) Day;^x every-when they^z kindled a fire^w for the war extinguished it^w Allah; and endeavor they^z in the land^w corruption and Allah loves not the corrupters.

الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ كُلَّمَا
أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا
يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

65. And had that the book's folks believed they^z and *ettaqaw* (they reverentially guarded not to displease Allah) surely (would have) expiated We a'n (regarding) them their *sayye'aa'te*^w (demeritorious-deeds)^w and surely admitted them We paradises^w/gardens^w (of) the *naeeme* (permanent mental and physical delights in Paradise's highest chambers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا
وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ
وَلَا دَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾

66. And had that *aqamo*¹²⁶ (they^z upped-to-fulfill the prescribed obligations of) the Torah^w and the Euangelion^{x127} and what (had been) descended to them from their Lord surely (would have) eaten they^z from above them and from below their feet;^{w128} of them *ummaton*^w (party/community)^w *mugtasedaton*¹²⁹ (that which it is moderate all around) and many of them fouled what they^z work.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَّبِّهِمْ لَأَكَلُوا
مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ
أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا
يَعْمَلُونَ ﴿٦٦﴾

67. O, you^s the messenger: let-communicate [you^s] what (had been) descended to you^g from your^t Lord; and *en* (if) did not [you^s], then not communicated you^g His message; and Allah *ya'asemo* (safeguards) you^g from the mankind; verily Allah not *yahdey* (divinely-guides) the people, the unbelievers.

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ
رِسَالَاتِهِ وَاللَّهُ يَعْصُمُكَ مِنَ النَّاسِ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

68. Let-say [you^s]: O, you the book's folks not you^c (are) on a thing until *toqeymo* (you^z uphold/sustain) the Torah^w and the Euangelion^x and what (had been) descended to you^b from yourⁿ Lord; and surely assuredly¹³⁰ increases many of them what (had been) descended to you^g from your^t Lord excessiveness and unbelief; so let-not [you^s] grieve over the people the unbelievers.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ
حَتَّى تَقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَّبِّكُمْ
وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ
إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا
تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

¹²⁶ "أقام" = upped/sustained/ maintained.

¹²⁷ See footnote 89 above regarding *Euangelion*.

¹²⁸ The great Qur'aanic expression "eat they from above them and from below their feet" means Allah would have blessed and augmented their possessions and provisions, be it from the Heavens or the Earth.

¹²⁹ The word "*mugtasedab*" meaning moderate, i.e. not engaged in exceeding the bounds by saying improper say regarding Jesus, or Mohammad upon both the peace. Or they who said the proper say regarding Jesus and Mohammad on both the peace. Or may be the hypocrites but not jesters or scoffers. See القرطبي

¹³⁰ The "ل" in "اليزيدن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly"

69. Verily who^r they^z believed and who^r *hado*¹³¹ (*they who adopted the Jewish "law"/customs/repented*) and the *ssa'beona*¹³² (*followers of Noah/leavers of their people's religion*) and the Nassara (*Christians*) whoever [*he*] believed by Allah and The Day The Last and [*he*] worked righteously then no fear (*is*) on them and not sadden they.^z

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا
وَالصَّبِئُونَ وَالتَّصَرَّى مَنْ ءَامَرَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

70. *Laqad* (*verily, already and affirmatively*) We took *meethaqa*^{x133} (*ratified-covenant*)^x (*of*) Israel's sons and We sent to them messengers; everywhen came (*to*) them a messenger by what not *tabwa* (*tentioniously like*) their selves^w a team of them they^z denied and a team they^z kill.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ
وَأَرْسَلْنَا إِلَيْهِمْ رُسُلًا كَمَا جَاءَهُمْ
رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا
كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

71. And they^z reckoned that not (*there*) is an essay so they^z blinded (*their selves*) and they^z deafened¹³⁴ (*their selves*); afterwards relented on them Allah; afterwards they^z blinded (*their selves*) and they^z deafened (*their selves*) many of them and Allah (*is*) *Basseeron* (*keenly: Seer/Omniscient*) by what they^z work.

وَحَسِبُوا أَنَّا لَنَكُونُ فِتْنَةً فَعَمُوا
وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ
عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

72. *Laqad* (*verily, already and affirmatively*) unbelieved who^r said they:^z that Allah (*is*) he the Messiah *Mariams's* (*Mary's*) son; while the Messiah said: O, Israel's sons: let-you^z worship Allah my Lord and yourⁿ Lord; verily it^x (*the fact^w/truth^x*) (*is*) whoever [*he*] partners (*deities*) by Allah then *qad* (*verily and affirmatively*) prohibited Allah on him the Paradise^w and his abode/lodging (*is*) The Fire^w and not for the *dha'lemeena*¹³⁵ (*injustice-doers*) of succorers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ
الْمَسِيحُ يَبْنَىٰ إِسْرَءِيلَ اْعْبُدُوا اللَّهَ
رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ
فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ
النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٢﴾

73. *Laqad* (*verily, already and affirmatively*) unbelieved who^r said they:^z that Allah (*is*) a third (*of*) three; while not of an *elabon* (*a deity*) except *elabon* (*a deity*) One; and *en* (*if*) not ceased they^z *amma* (*regarding*) what they^z say surely (*shall*) assuredly touches/betides¹³⁶ whom^r they^z unbelieved of them a painful torment.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا
إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا
يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

¹³¹ The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*lan*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lan*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹³² This word "*sabeyeen*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See *الراغب*.

¹³³ The word "*ميثاق*" = "*assured covenant*" and "*عهد*" = "*covenant*". See the *Lexicon* attached to this *Translation*.

¹³⁴ In Arabic both words "*عموا*" and "*صموا*" are *intransitive* verbs. In English "*blinded*" and "*deafened*" are *both transitive* verbs. Therefore, the word "*themselves*" was used in an attempt to solve this problem.

¹³⁵ The "*ظالمين*" = "*the injustice-doer*," as "*الظلم*" = "*injustice*."

¹³⁶ See footnote 1314 regarding the juratory article = "*ل القسم*," above only here with respect to "*ليمسن*."

74. Do then not repent they^z to Allah and *yastaghferonabo*¹³⁷ (*seek forgiveness they^z from Him*); and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ
وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٧٤﴾

75. Not the Messiah, *Mariama's* (*Mary's*) son, except a messenger *qad* (*already and affirmatively*) ceded^w before him the messengers and his mother (*is*) a *sseddigaton*^{w138} (*indeed steadfast affirmer and practicer of the truth*)^w both were [both] eating the *tta'aamo*^x (*wheat/edibles/food-grains*);^{x139} let-look [*you*^s] how [*We*] manifest for them the *Aya'te*^w (*proofs*); afterwards let-look [*you*^s] where-from¹⁴⁰ *yo'afakona*¹⁴¹ (*they^z are: off-right dissuaded/dissuaded speciously*).

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ
صِدِّيقَةٌ كَانَا يَأْكُلَانِ
الطَّعَامَ أَنْظِرْ كَيْفَ بُرِّئَ
لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّ
يُؤَفَّكَوْكَ ﴿٧٥﴾

76. Let-say [*you*^s]: do you^z worship of a lesser than Allah what neither possesses for you^b a harm and nor a benefit; and Allah He (*is*) The *Sa'meeo*¹⁴² (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا
لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا
وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

77. Let-say [*you*^s]: O, you the book's folks let-not exceed you^z in yourⁿ religion other than the right and let-not *tatta'be'o* (*closely-follow you^z*) *ahwa* (*tendentious likings*) a people *qad* (*already and affirmatively*) strayed they^z of before and they^z misled many *a'n* (*regarding*) the path's center/intent.

قُلْ يٰٓأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي
دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا
أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ
وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ
سَوَاءِ السَّبِيلِ ﴿٧٧﴾

78. (*Had been*) cursed whom^r unbelieved they^z of Israel's sons on/over tongue (*of*) *Dawooda* (*David*) and *Esa* (*Jesus*) *Mariama's* (*Mary's*) son; *tha'leka* (*afar-that-it/that*)^x (*is*) by what they^z disobeyed and they^z were aggressing.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي
إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى
ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

79. They^z were not mutually restraining *a'n* (*regarding*) a *munka'ren*^{x143} (*rationally objectionable, Sharey'ah*)

كَانُوا لَا يَتَنَاهَوْنَ عَنْ

¹³⁷ The word “يَسْتَغْفِرُونَ” in “يَسْتَغْفِرُونَهُ” = “يَطْلُبُونَ غَفْرَانَهُ” = “[they] seek His forgiveness.” In English there is no seemly way to say: “يَسْتَغْفِرُونَهُ” *per se*. So I settled for saying: “[they] seek His forgiveness.”

¹³⁸ The word “seddigah” = “صِدِّيقَةٌ” is the feminine of “seddig” = “صَدِيقٌ,” meaning that person who readily believes or who is indeed steadfast affirmers and practicer of the truth. The “seddig” = “صَدِيقٌ,” is a title for Abu Baker, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet Job and prophet Joseph.

¹³⁹ The obvious implications are the facts that both have needs to eat and therefore needs to excrete. Thus how could they be “deities” if they have such needs and other needs?

¹⁴⁰ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

¹⁴¹ The word “يُؤَفَّكَوْنَ” means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

¹⁴² See the Lexicon attached to this Translation for this multi-meaning word = “الْمُسْمِعُ.”

¹⁴³ See the Lexicon attached to this Translation for an elaboration on this rather important word, *faseqoon*.

prohibited say/deed)^x they^z did it,^x verily wretched ما مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا
what they^z were doing. كَانُوا يَفْعَلُونَ ﴿٧٩﴾

80. [You^s] see many of them *yatawallasna* (they:^z take for guardian/ally/friend) whom^r unbelieved they;^z verily wretched what advanced^w for them their selves^w that discontented Allah on them and in the torment they (are) immortals. تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

81. And had [were] they^z believing by Allah and the Prophet and what (had been) descended to him not *ittakbatho*¹⁴⁴ (they:^z took and presumed) them¹⁴⁵ *aw'leyaa*¹⁴⁶ (guardian/ally); [and] but many of them (are) *fa'see-qoona*¹⁴⁷ (rebels vis-à-vis Allah's command). وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾

82. Assuredly¹⁴⁸ surely [you^s] find hardest (of) the man-kind's animosity^w for whom^r they^z believed (are) the Jews and who^r they^z partnered (deities with Allah); and surely assuredly¹⁴⁹ [you^s] find closer (in) affection for whom^r they^z believed (are) who^r said they:^z verily we (are) *Nassara*¹⁵⁰ (Christians) *tha'leka* (that-afar-it/that) because surely of them (are) priests and monks and surely they (are) not *yestakberoona*¹⁵¹ (they:^z affirm their prideful haughtiness). لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرَكَ ذَٰلِكَ بِأَنَّهُمْ قِسْطِسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

83. And if heard they^z what (had been) descended to the messenger [you^s] see their eyes over-flowing [of] the tears of what they^z knew of the right; they^z say: O, our Lord we believed so let-write us [You^s] with the *sha'beedeena* (iterative witnesses/ testifiers). وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ رَأَوْا أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

¹⁴⁴ The word "اتَّخَذَ" from "الإِتْخَاذُ" which is "إِفْتِعَالٌ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "إِتَّخَذَ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁴⁵ This "them" refers to those mentioned in the previous *Ayah*, immediately preceding this *Ayah*.

¹⁴⁶ The word "أَوْلِيَاءَ" could also mean, among them: protector, friend.

¹⁴⁷ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹⁴⁸ The "ل" in "لَتَجِدَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly."

¹⁴⁹ Ibid.

¹⁵⁰ In the New Testament (Matthew 2:23) speaks of Nazarene, and other NT "Gospels" also speak of Nazarenes, which are different from Nazirite. As the Nazirites are referred to in the OT, e.g. (Judg.13:7), and are the followers of "Yahweh." Thus, the Nazarenes are the true followers of Jesus. And Jesus did not come to establish a new religion, according various statements by Jesus in the New Testament, such as: "Think not that I am come to destroy the Law (Torah), or the prophets: I am come not to destroy, but to fulfill." (Matthew 5:17). Because Jesus is sent only to "lost sheep of the House of Israel," as (Matthew 15:24) says: "I am not sent but unto the lost sheep of the House of Israel." And "Christians" came to be called "Christians" only around the 2nd half of the 1st Century in Antioch, according to (Acts 11:2), which says: "were called Christians first in Antioch."

¹⁵¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

84. And what (is) for us not believe [we] by Allah and what came (to) us of the right; and [we] crave to admit us our Lord with the people the *ssa'leheena* (righteous-people).

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا
مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا
مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

85. So rewarded them Allah by what they^z said paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (are) in it^w and *tha'leka* (afar-that-it/that)^x (is) the benefactors' requital.

فَأْتَتْهُمْ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

86. And who^r unbelieved they^z and they^z denied by Our *Aya'te*^w (messages/signs/proofs) those (are) the *Jabeeme's*¹⁵² (intensely-blazing Fire^w) companions.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

87. O you who^r they^z believed: let-not illegitimize you^z what goodies^{w153} Allah legitimized for you^b and let-not transgress you,^z verily Allah loves not the transgressors.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْزِمُوا طَيِّبَاتِ
مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ
اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

88. And let-eat you^z of what provided you^b Allah goodly legitimate and *ettaqo* (let reverentially guard you^z not to displease) Allah Who you^f (are) by Him believers.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا
طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ
مُؤْمِنُونَ ﴿٨٨﴾

89. Not *youaa'kethbokum*¹⁵⁴ ([He] retributively-punishes you^b) Allah by the frivolity in *ayma'nekum* (yourⁿ oaths) [and] but *youaa'kethbokum* [He] by what *aqqatom* (you^c iteratively tied) the *ayma'ne* (oaths);^x so its^x expiation (is) *ett'aamo* (giving to: ingest/feed) ten *masakee'na*¹⁵⁵ (ones not having sufficient material possessions) of *ansatte* (middle-most) (of) what *tott'emona* (you^z give to: ingest/feed) yourⁿ families^w or clothe them or freeing a neck^w (e.g. a slaved person); then whoever [he] found not¹⁵⁶ then fasting three days; *tha'leka* (afar-that-it)^x (is) expiation^w (for) yourⁿ *ayma'nekum* (oaths) if *halaftom* (you^c swore); and let-keep-up¹⁵⁷ you^z *ayma'nekum* (yourⁿ oaths); like *tha'leka* manifests Allah for you^b His *Aya'te*^w (messages of

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ
الْأَيْمَانَ فَكَفَّرتُهُ ۖ إِطْعَامُ عَشْرَةِ
مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ
رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ
أَيَّامٍ ۚ ذَٰلِكَ كَفَّرتُهُ ۖ أَيْمَانُكُمْ إِذَا
حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ

¹⁵² The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

¹⁵³ The word “طيبات” = “goodies” = “goodies,^w” = a feminine gender means anything *delectable and legitimate*.

¹⁵⁴ The word “يؤاخذ” in “يؤاخذهم” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*. See *اللسان*. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (i.e. the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is *retributively-punished*.

¹⁵⁵ For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مساكين i.e. having *some* material possessions but *not* sufficient; whereas *فقير* lacks *any* material possessions.

¹⁵⁶ That is who found not the *wherewithal*.

¹⁵⁷ The word “احفظوا” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts it: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

commands and forbiddance) *la'allā* (craving currently unavailable deed that/ perhaps) you^b thank you.^z

تَشْكُرُونَ ﴿٨٩﴾

90. O you who^r they^z believed verily only the *khamro* (any intoxicating drink) and the *mysero* (game of chance) and the stone-alters and the divining arrows (all are) *rejson*^x (filth/anathema)^x of the Satan's work^x so let-avoid [it^x]¹⁵⁸ you^z *la'allā* (craving currently unavailable deed that, perhaps) you^b prosper you.^z

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

91. Verily only wants the Satan to cast among you^b the animosity^w and the *bagh'dha* (intense-hatred)^w in the *khamre* (any intoxicating drink) and the *mysere* (game of chance) and to¹⁵⁹ [he] repel you^b a'n (regarding) Allah's *Thekre* (Qur'aan/ invocation/ mention) and a'n the Prayer;^w so are you^b desisting/ ceasing.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

92. And let-obey you^z Allah and let-obey you^z the messenger and *ebtharo* (let-take-caution you^z); so *en* (if) you^c diverted then let-know you^z that only on Our messenger (*is*) the announcement the manifesterer.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾

93. Not on whom^r they^z believed and they^z worked the righteous-works^w (*is*) a *jonahon*¹⁶⁰ (*sin*) in what *tta'emo* (ingested they^z) if when¹⁶¹ *ettaqaw* (they^z had reverentially guarded not to displease Allah) and they^z believed and they^z worked the righteous-works;^w afterwards *ettaqaw* and they^z believed afterwards *ettaqaw* and *abasano* (they^z rendered: meritorious-deeds/ says); and Allah loves the benefactors.

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

94. O you who^r they^z believed surely assuredly¹⁶² essays you^b Allah by a thing^x of the game^x attain it^x yourⁿ hands^w and yourⁿ spears to know Allah whom^p [he] fears/knows¹⁶³ Him by the invisible; so whoever [he] transgresses after *tha'leka* (afar-that-it/ that)^x then for him (*is*) a painful torment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمْ اللَّهُ بَشِيرٌ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَن أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

95. O you who^r they^z believed let-not kill you^z the game^x while you^f (are) *burumon* (consecrated and garmented for Hajj or Umrah); and whoever [he]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا

¹⁵⁸ The text in this *Ayah* says: "avoid it,^x" and not "avoid them." Hence the "it^x" is bracketed by the square bracket, [it^x]. This is perhaps, and Allah knows best, that to *emphasize* the *individual* avoidance of *each*, as *each* is a *major offense/sin* deserving a particular and individual effort to avoid it^x.

¹⁵⁹ The reason for this "to," here is because of the "*fat'ha*" on "يَصُدَّكُمْ," i.e. يَصُدُّ وَأَنْ يَصُدَّ.

¹⁶⁰ See the *Lexicon* attached to this *Translation* for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جَنَاحٌ" = no sin.

¹⁶¹ See the *Lexicon* attached to this *Translation* regarding, "مَا الْمَصْدَرِيَّةُ."

¹⁶² The "ل" in "لِيَبْلُوكُمْ" is a *juratory* "ل" = "الْقَسَمُ" amounting to = "التَّأَكِيدُ", i.e. *affirmation*, expressed by "assuredly".

¹⁶³ Linguistically the word "خَافَ" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

killed it^x of you^b intentionally then a requital (*is*) like what [*he*] killed of the *ne'amee*¹⁶⁴ (camels/cows /and sheep), rules by it^x twain justice-possessionors of you^b a *hadyan* (sacrificial offering) reaching the *Ka'aba'te* or an expiation (*by*) *tta'aamo*^x (giving: wheat/edible/food-grains)^x *masakee'na*¹⁶⁵ (not having sufficient material possessions) or *adlo* (coequal/equivalent to/of) *tha'leka* (he-that-afar-it/that) fasting to taste [*he*] his matter's *wabala* (burdensome ill-result); Allah pardoned *a'n* (regarding) what antedated; and whoever [*he*] reverted so Allah avenges from him; and Allah (*is*) Mighty revenge possessor.

فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ
ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ
كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ
صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ
عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْقِمُ اللَّهُ مِنْهُ
وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٥﴾

96. (Had been) legitimized for you^b the sea game^x and its^x *tta'aamo*^x (wheat/edible/food-grains)^x a *mata'an*¹⁶⁶ (resource for a transitory worldly delight) for you^b and the travelers; and (had been) illegitimized on you^b the [desert]¹⁶⁷ (land) hunting while bided (observing time/place of being) you^c *huruman* (consecrated and garmented for Hajj or Umrah); And *ettaqo* (let reverentially guard you^z not to displease) Allah Whom to Him (*shall be*) thronged you.^z

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ
مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٦﴾

97. Made Allah the *Ka'aba'ta* [The] House The Sacred; *Qeyaman* (sustainer as: a sacred establishment, an asylum, a conspicuous symbol of religion) for the mankind; and the Sacred [the] Month and the *hadya* (sacrificial animals) and the *gala'eda*^w (collar-garlanded sacrificial animals)^{w168} *tha'leka* (afar-that-it)^x (*is*) to know you^z that Allah knows what (*are*) in the Heavens^w and [what (*are*) in] the Earth;^w and that Allah by everything (*is*) Omniscient.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ
الْحَرَامَ قِبْلًا لِلنَّاسِ وَالشَّهْرَ
الْحَرَامَ وَالْهَدْيَ وَالْقَلْتِدَ ذَلِكَ
لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

98. Let-know you^z that Allah (*is*) severe (*in*) the punishment and that Allah (*is*) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ
وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٨﴾

99. Not on the messenger except the announcement (*of Our message*) and Allah knows what you^z disclose/flash and what you^z conceal.

مَا عَلَى الرَّسُولِ إِلَّا أَلْبَلَّغُ وَاللَّهُ
يَعْلَمُ مَا تَكْتُمُونَ ﴿١٩﴾

¹⁶⁴ See the *Lexicon* attached to this *Translation* for full meaning of “na’am.”

¹⁶⁵ For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين, i.e. having some material possessions but not sufficient; whereas *faqir* lacks any material possessions..!

¹⁶⁶ The word “متاع”=“mata’an” is rooted in the word “مَتَعَ”=“matta’a” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this *Translation* for more elaboration.

¹⁶⁷ The word “الْبَرِّ”=“الفقار، أي الخلاء من الأرض”، literally means “desert,” i.e. furthest from any body of water. Also, “الْبَرِّ” figuratively speaking could stand for “land.” See *اللسان*.

¹⁶⁸ See the *Lexicon* attached to this *Translation* for this word, “gala’ed.”

- ¹⁷⁴ The construct “أَوَّلُو” is made up of *three distinct* components: (1) “الاستفهام الإستنكاري”, “= *disapprobatory* =

not knowing a thing and nor *yahtadoona* (he-they who are divinely-guided). يَهْتَدُونَ ﴿١٠٤﴾

105. O you who^r they^z believed: on you^b (are) yourⁿ selves;^{w175} not harms you^z who^p [he] strayed if *ihaday-tom* (found and accepted you^z the divine-guidance); to Allah (is) yourⁿ return together then *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) you^z by what you^z were working. إِلَى اللَّهِ مَرَجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

106. O you who^r they^z believed: a testimony among you^b if *hadbara*¹⁷⁶ (attended at predetermined time and place) an *ahada*¹⁷⁷ (a lone/any-one) (of) you^b the death while (spelling out) the will two men both justice-possessors of you^b or two of other than you^b en (if) you^f struck¹⁷⁸ in the Earth^w then betided^w you^b [the] death's disaster^w you^z confine/imprison them both from after the Prayer^w then *yoq'semaney* (both oath) by Allah, en suspected you^z we purchase not by it^x a price albeit [was] kin possessor and we conceal not Allah's testimony^w verily we then surely (are) of the sinners. شَهَادَةُ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

107. Then en (if) (had been) stumbled that both (of) them [both] deserved a sin then two-others both up¹⁷⁹ (in) their [both] stead of whom^r deserved on them the twain nearest-kin¹⁸⁰ then *yoq'semaney* (both oath) by Allah surely our testimony^w (is) righter¹⁸¹ than testimony^w (of) them both and not we transgressed we verily we then (are) of the *dha'le-meena*¹⁸² (injustice-doers). لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾

= interrogative, (2) "و، الحالية" adverbial= "while," and (3) "لو"= conditional particle="albeit." For (1) I chose "even" as an intensive to indicate something that is unexpected. For (2) "while" is obvious. For (3) "albeit" seems to me very appropriately self-explanatory.

175 The Qur'aanic phrase "on you^z (are) your-selves^w" is another of those Arabic tongue expressions, meaning: guard yourselves by upholding the *Sha'rey'ah* prescription and proscription.

176 The word "حضر" means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as student who knows when and where to attend his class. In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows when and where to be present.

177 See the Lexicon attached to this Translation regarding "أحد."

178 That is in the sense of "set out in a new direction," "peregrinated," "journeyed."

179 There is a distinction between "يقوم" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "يقف")

180 That is the closest relatives concerned in the lawful administration of the will of the deceased. See تفسير البيضاوي.

181 The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحق" = "righter" as an adjective comparative.

182 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

108. *Tha'leka* (afar-that-it/that)^x (is) *adna* (lower/closer) to they^z come-in¹⁸³ by the testimony^w on its^w face¹⁸⁴ or they^z fear/know¹⁸⁵ to *toradda*¹⁸⁶ (be forthwith-refuted) *ayma'non* (oaths) after their *ayma'ne* (oaths); and *ettaqo* (let reverentially guard you^z not to displease) Allah and let-hear you;^z and Allah not *yahdey* (divinely-guides) the people the *fa'seeqeena*¹⁸⁷ (rebels vis-à-vis Allah's command).

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَنُ بَعْدَ أَيْمَنِهِمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

109. Day gathers Allah the messengers then [He] says: what (had been) answered you;^c said they:^z no know-ledge for us; verily You^g You^s (are) indeed the invisibles' *Allamo* (Ever/Stout Omniscient).

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالَوَا لَا عِلْمَ لَنَا بِئِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١٠٩﴾

110. *Edb* (when) said Allah: O, *Esa* (Jesus) *Mariama's* (Mary's) son let-remember [you^s] My boon^{w188} on you^g and on your^t mother *edh* (since) I supported¹⁸⁹ you^g by the *Rub-Al-Qudos*¹⁹⁰ (The Arch Angle Gabriel); [You^s] speak (to) the mankind in the cradle and *kablan*¹⁹¹ (maturely/at middle age) and I taught you^g the book and the *hekмата*^{w192} (wisdom) and the Torah and the Euangelion;¹⁹³ and *edh* (when) [you^s] create from the mud like the bird's form^w by My leave then [you^s] blow in it^w then [it^w] [is/be] a bird by My leave and [you^s] cure the *akmaha* (born-blind) and the leper by My leave and *edh* (since) *tokhrejo* ([you^s] emerge/produce) the dead by My leave; and *edh* (since) I checked Israel's sons *a'n* (off) you^g *edh* (when/since) you^g came (to) them by the evidences^w then said they^z who^r unbelieved they^z of them: *en* (not) this (is) except a magic manifester.

إِذْ قَالَ اللَّهُ يٰعِيسَىٰ ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَمْرِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَمْرِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِأَمْرِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِأَمْرِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنَّا هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١٠﴾

¹⁸³ That is *reply in a specified manner to a call for such a testimony*. See *American Heritage Dictionary* for "come in."

¹⁸⁴ That is on its "face value," i.e. "reality," as is, or as should be.

¹⁸⁵ Linguistically the word "خاف" carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

¹⁸⁶ The Arabic word used is: "turadda"="تُرَدُّ" meaning "tudhadh"="تُدْحَضُ" i.e. *readily rejected or refuted*.

¹⁸⁷ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*.

¹⁸⁸ See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

¹⁸⁹ The word "أَيَّدَ" from "الأيدي" which is *exclusively Allah's Might*. Thus, anywhere in The Qur'aan we meet "أَيَّدَ" it is always a "support" from Allah alone, and no other entity could *match*, hence it is "divine." There is no English word to describe such "أَيَّدَ." The word "support," obviously is *not* sufficient to indicate the implication of "أَيَّدَ."

¹⁹⁰ That is *angel of revelation, Gabriel*.

¹⁹¹ The word "kablan" also means *thirty years old and beyond*.

¹⁹² The English word "wisdom" is *highly inadequate* term to describe its supposed Arabic equivalent "hekma." See the *Lexicon* attached to this *Translation* for an exposition.

¹⁹³ See footnote 89 above regarding *Euangelion*.

111. And *edb* (*when*) I revealed¹⁹⁴ to the Disciples that let-believe you^z by Me and by My messenger; said they:^z webelieved and let-witness/testify [*You*^l] of-such verily we (*are*) Muslims (*consigners to Allah*).

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

112. *Edb* (*when*) said the Disciples: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son [does] your^t Lord can [*He*] to *younazzeela* (*iteratively descend*) on us a repast^{w195} from the sky,^w said [*he*]: *ettaqo* (*let reverentially guard you^z not to displease*) Allah *en* (*if*) you^c were believers.

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

113. Said they:^z we want to eat from it^w and tranquilize our hearts and know [*we*] that *qad* (*already and affirmatively*) *ssadaqtana* (*[you^g] had always enforced the truth with us*) and we be over it^w of the *sha'heedeena* (*iterative witnesses/testifiers*).

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقَتْنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

114. Said *Esa* (*Jesus*) *Mariama's* (*Mary's*) son: *Allahumma*¹⁹⁶ (O, *Allah*) our Lord let-descend [*You^s*] on us a repast^{w197} from the sky^w [*it^w*] be^w for us a festival for our first and our last and an *Ayatan*^w (*sign/proof*) from You^g and *erzoq* (*let-give provision/victuals for sustenance for*) us [*You^s*] and You^s (*are*) *kbayro* (*choicer/superior/worthier*) (*of*) the *ra'zeqeena* (*giver of: provision/victuals for sustenance/rain*).

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَءَايَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

115. Said Allah: verily I am *munzeelo*¹⁹⁸ (*Causer of the descending of*) it^w on you^b then whoever [*he*] unbelieves after of you^b then verily I torment him a torment^x not [*I*] torment by it^x an *abadan*¹⁹⁹ (*a lone/any-one*) of the worlds.

قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

116. And *Edb* (*when*) said Allah: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son: have you^g said for the mankind *ittakhe-thoney*²⁰⁰ (*let-you^z take and make me*)

وَإِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي

¹⁹⁴ The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

¹⁹⁵ The word “مَائِدَةً” means repast, i.e. even without a table. When it is just a “table” per se, it is called “طاولة”. See اللسان.

¹⁹⁶ The expression “اللهم” = “يَا الله” means a call of invoking/supplicating/beseeching Allah. See اللسان.

¹⁹⁷ Refer to footnote 1375 above regarding “repast.”

¹⁹⁸ The word “munzeelo” is singular, masculine subjective noun, meaning the causer of the descending. Hence “munzeelo” has no English equivalent. Descender= one that descends, gives a different meaning.

¹⁹⁹ See the Lexicon attached to this Translation regarding “أحد.”

²⁰⁰ The word “اتَّخَذَ” from “الِاتَّخَاذَ” which is “إِفْتَعَالٌ” for “لِسَانِ الْعَرَبِ”; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

and my mother twain deities of without/lesser-than²⁰¹ Allah; said [he]: *subhana*²⁰² (*hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of*) You^g not (*it*) be for me that I say what (*is*) not for me surely a right;^x *en* (*if*) was I said it^x then *qad* (*already and affirmatively*) knew it;^x You^g know [You^s] what (*is*) in my-self^w and not [I] know what (*is*) in Your^t Self;^w verily You^g You^s (*are*) *Allamo* (*Ever/Stout Knower*) (*of*) the invisibles.

إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ
سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ
مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ فَلْتُهُ
فَقَدْ عَلِمْتُهُ تَعْلَمُ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ
عَلَّمَ الْغُيُوبِ ﴿١١٦﴾

117. Not I said for them except what commanded me You^g by it:^x that (*is*) let-worship you^z Allah my Lord and yourⁿ Lord; and I was over them *sha'beedan* (*iterative witnesser/testifier*) while I bided [in] them; then *lamma* (*when/whence*) *tawaffaytaney*²⁰³ ([You^s] fully received me while before dying) You^c were The Raqeeba (*Watcher/Observer*) over/on them and You^s (*are*) over everything *Sha'beedon* (*Witnesser/Testifier*).

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ
عَبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

118. *En* (*if*) [You^s] torment them then verily they (*are*) Your^t *eba'do* (*worshippers/submitters/slaves*), and *en* (*if*) [You^s] forgive [for] them then verily You^g You^s (*are*) the Mighty The *Hakeemo*²⁰⁴ (*infinite bekemah*²⁰⁵ Possessor).

إِنْ تَعَذَّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ
لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

119. Said Allah: this day benefits the *ssa'deqeena* (*always-truth-enforcers*) their truth, for them paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (*are*) in it^w forever; delighted (*is*) Allah a'n (*regarding*) them and they^z (*are*) delighted a'n Him *tha'leka* (*afar-that-it*)^x (*is*) the win the great.

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ
صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

120. For Allah (*are*) the Heavens^w and the Earth's^w proprietorship and what (*is*) in them;^y and He (*is*) over everything Omnipotent.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

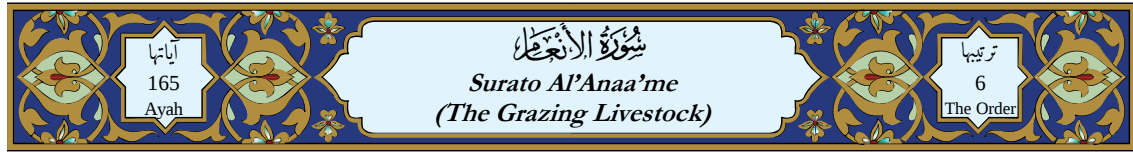
²⁰¹ The phrase "without/lesser than" explicitly states the obvious fact which "instead of" might hide, that whatever is taken is lesser than Allah. So, why take that without/lesser entity for a compeer to Allah?

²⁰² The word "*subhanaka*" = "سُبْحَانَكَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَان" or "سُبْحَانُهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "*subhanaka*" = "سُبْحَانَكَ" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

²⁰³ The word "*tawaffaytaney*" = "تَوَفَّيْتَنِي" is made up of two parts: the word (a) "*tawaffa*" = "تَوَفَّى" and (b) the pronoun "*ney*" = "نِي" = me. The word "*tawaffa*" = "تَوَفَّى" means fully received while dying.

²⁰⁴ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²⁰⁵ Ibid. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. The Praise (*is*) for Allah Who [*He*] created the Heavens^w and the Earth^w and [*He*] made the darknesses^w and the illumination,^x afterwards who^r unbelieved they^z by their Lord *ya'adeloona* (*they^z equalize i.e. they partner other deities by Allah*).
 الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾
2. He Who created you^b of a mud; afterwards [*He*] judged *ajalan*¹ (term-limit), and *ajalon* (= *ajalan*) *musamma*² (that which is designated and/or named) *endabo* (by His munificence/by His Rule); afterwards you^z dubitate.
 هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾
3. And He (*is*) Allah in the Heavens^w and in the Earth;^w [*He*] knows yourⁿ secret and yourⁿ disclosure³ and [*He*] knows what you^z earn.
 وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾
4. And not *ta'tee* (comes/being sent) (*to*) them of an *Aya'ten*^w (miracle/sign/message) of their Lord's *Aya'te*^w (miracles/signs/messages)^w except they^z were *a'n* (off) it^w shunners.
 وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾
5. So *qad* (already and affirmatively) they^z denied by the right^x *lamma* (when/whence) it^x came (*to*) them; so will *ya'tee* (approach/come to) them *an'ba'o*⁴ (significant-and-availing-news) (of) what they^z were by it^x *yastah'zeoona* (jesting/affirmably jesting).
 فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾
6. Have not seen they^z how-many⁵ We perished of before them of a generation We established/empowered⁶ them in the Earth^w what not [*We*] established/empowered [for] you;^z and We sent the Heaven^w over them (*showering*) abundantly; and We made the rivers run from beneath them then We (*caused*) them (*to*) perish by their offenses and We
 أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَىٰ مِنْ تَحْتِهِمْ فَاهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا

¹ The word “الأجل” means term-limit, see اللسان.

² The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

³ The word “الجهر” is a subjective, singular, masculine noun, meaning that which is disclosed, and disclosure is the closest in the sense of “exposure.” The word “loudening,” in terms of sound, does not seem applicable here.

⁴ See the Lexicon attached to this Translation for “naba'a.”

⁵ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

⁶ The word “مَكَّنَ” in “مَكَّنَّاكُمْ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se.

- established/found from after them generation [others].⁷ مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾
7. And had *nazzalna* (*We recurrently descended*) on you^g a book^x in a paper (*parchment*) then touched it^x they^z by their hands surely (*would have*) said who^r unbelieved they:^z *en* (*not*) this except a magic manifester. وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾
8. And said they:^z *lawla* (*why have not*) (*been*) descended on him an angel; and had We descended an angel surely (*would have been*) judged/finished the matter; afterwards not they^z (*be*) reprieved. وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَاً لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾
9. And had We made him an angel surely We (*would have*) made him a man (*to deal with men*) and surely We (*would have*) addled on them what they^z (*are*) addling. وَلَوْ جَعَلْنَاهُ مَلَكَاً لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِيسُونَ ﴿٩﴾
10. And *laqad* (*verily, already and affirmatively*) *istoh'ze'a* (*had been jested/affirmably jested*) by messengers of before you;^g then *haqa* (*deservedly besieged*) by whom^r scoffed they^z of them what they^z were by it^x *yastah'zeona* (*affirmably jesting they*). وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾
11. Let-say [*you*^s]: let-tread you^z in the land;^w afterwards let-look you^z how [was] the deniers' consequence.^w قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظَرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾
12. Let-say [*you*^s]: for whom^a what (*are*) in the Heavens^w and the Earth;^w let-say [*you*^s]: for Allah; [*He*] wrote on Himself^w the mercy^w surely assuredly^g gathers you^b [*He*] to The *Qeyamatey's*^w (*Judgment's*) Day^x no suspicion (*is*) in it,^x who^r lost they^z their selves^w verily they believe not. قُلْ لِّمَن مَّا فِي السَّمٰوٰتِ وَالْأَرْضِ قُلْ لِلّٰهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةً لِّجَمْعِكُمْ إِلَىٰ يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾
13. And for Him (*are*) what reposed in the night and in the *naba're* (*between sunrise and sunset*); and He (*is*) The *Sameeo*⁹ (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient. ﴿١٣﴾ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾
14. Let-say [*you*^s]: do other than Allah *attakbetho*¹⁰ (*I* قُلْ أَغَيَّرَ اللَّهُ أَمَّا أَتَىٰ فَاطِرِ

⁷ The word "قرن" = "generation" is a group of generally contemporaneous individuals regarded as having common cultural or social characteristics and attitudes. Thus, the word "آخرين" = "others" is very apt description for the individuals of the "generation" and not as all lumped together.

⁸ The "ل" in "لِجَمْعِكُمْ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly."

⁹ See the Lexicon attached to this Translation for this multi-meaning word = "المسمع".

¹⁰ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

take and presume) a *wa'leyan* (guardian/ally); the Heavens^w and the Earth's^w *Fatte're* (innately-perfect-Originator); while *youtt'emo* ([He] gives to: ingest/feed) and [He] (*is*) not *youtt'-amo* (given to: ingest/feed); let-say [*you*^s]: that I (*had been*) commanded that [I] be first (*of*) who^p *aslama* (he became Muslim); and let-not you^g assuredly be of the *mushre-keena* (he-they who partner deities with Allah/ he-polytheists).

السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُطْعَمُ قُلٌّ إِنَِّّي أَمَرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

15. Let-say [*you*^s]: verily I fear/know¹¹ *en* (*if*) I disobeyed my Lord a great day's torment.

قُلْ إِنَّي أَخَافُ أَنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Whomever (*is to be*) parried *a'n* (*off/regarding*) him then-day then *qad* (*already and affirmatively*) [Allah] *ra'hema* (*had accorded mercy*^w to) him; and *tha'leka* (*afar-that-it/that*)^x (*is*) the win the manifest.

مَنْ يُصَرْفَ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْأَمِينُ ﴿١٦﴾

17. And *en* (*if*) touches you^g Allah by a harm^x then no a remover¹² for it^x except Him; and *en* touches you^g [He] by a *khayren*^x (*mercy/goodness /possession/provision*)^x so He (*is*) over everything Omnipotent.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ خَيْرٌ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

18. And He (*is*) The Subduer, above His *eba'de* (*worshippers/submitters/slaves*); and He (*is*) The *Hakeemo*¹³ (*infinite bekma*¹⁴ Possessor) The Proficient.

وَهُوَ الْغَاثُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

19. Let-say [*you*^s]: what a thing (*is*) bigger a testimony;^w let-say [*you*^s]: Allah (*is*) Witnesser/Testifier between me and [between] you;^b and (*had been*) revealed¹⁵ to me this The Qur'aan^x to [I] warn you^b by it;^x and whomever it^x reached; do surely you^b witness/testify that (*there are*) with Allah other deities; let-say [*you*^s]: [I] witness/testify not; let-say [*you*^s]: verily only He (*is*) One *Elahon* (*Deity*) and indeed I am a disclaimant/absolver¹⁶ (*of myself*) of what you^z partner (*deities with Him*).

قُلْ أَى شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدُ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

11 Linguistically the word “خَفْتُ” carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

12 The word “كَاشَفَ” is a masculine, singular noun with many meanings, in this case “remover.”

13 See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

14 See the *Lexicon* attached to this *Translation* for “bekma.”

15 The word “أُوحِيَ” denotes at least six diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded); and “الوحي” is *fire* or *king*. See *اللسان*.

16 The word “بَرِيءٌ” or “مُفْعُولٌ بِهِ” or “بِمَعْنَى فَاعِلٌ”. In this case, “بِمَعْنَى فَاعِلٌ,” masculine, singular noun.” Thus, “disclaimant” in two distinct senses: (a) In the sense of *be* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah and he refuses to associate with them or with what they claim*. In other words, he *disclaims/absolves* himself from such associations.

20. Whom^r *aa'tayna* (*We accorded/given*) [them] the book,^x they^z know him/it^{x17} just-as they^z know their sons; who^r they^z lost their selves so they believe not. الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ. كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾
21. And who^a (*is*) wronger¹⁸ than who^p *iftra* (*[he] crafted a lie for fraudulent end*) on Allah a lie or *[he]* denied by His *Aya'te^w* (*miracles/signs/The Qur'aan*); verily it^x not prosper the *dha'lemoona*¹⁹ (*injustice-doers*). وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾
22. And day *[We]* throng them together afterwards *[We]* say to whom^r they^z partnered (*deities with Allah*): where (*are*) yourⁿ partners whom^r you^c were claiming. وَيَوْمَ نَحْشُرُهُمْ جَمْعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾
23. Afterwards not was their essay^w except that they^z said: by Allah our Lord we were not *mushrekeena* (*be-they who partner deities with Allah/be-polytheists*). ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾
24. Let-look *[you^s]* how they^z lied on their selves^w and strayed *a'n* (*off/regarding*) them what they^z were *yaftarona* (*they^z craft a lie for fraudulent end*). أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾
25. And of them who^p *yasta'meao* (*affirmably-listens*) to you;^g and We made over their hearts covert^x that not they^z understand it,^{x20} and in their ears *wagran* (*hearing-beaviness*); and *en* (*if*) they^z see every *Aya'ten^w* (*miracles/sign/proof/Qur'aanic statement*) not believe they^z by it;^w until if came they^z (*to*) you^g they^z mutually dispute you;^g say who^r unbelieved they:^z *en* (*not*) this except the *[firsts']* (*ancients'*) fables. وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾
26. And they restrain *a'n* (*regarding*) it^x and they withdraw *a'n* (*off*) it;^x and *en* (*not*) perish they^z except their selves^w while they^z perceive not. وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾
27. And if²¹ *[you^s]* see *edh* (*when*) (*had been*) stood they^z over The Fire^w then said they:^z *yalaytana* (*O, for a longing of us*) *nurraddo*²² (*[we] be forthwith-retuned*) and not deny *[we]* by our Lord's *Aya'te^w* (*miracles/Qur'anic statements*) and we be of the believers. وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نَرُدُّ وَلَا نَكْذِبَ بِآيَاتِ رَبِّنَا وَكَوْنُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

¹⁷ In this case they know Mohammad (SAWS), or The "Qur'aan," or the truth in it^x.

¹⁸ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

¹⁹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

²⁰ That is understand your say^x of The Qur'aan^x.

²¹ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence. Such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

²² The word "نرد" is rooted in "رد" meaning forthwith-retuned; example the greeting must be "forthwith-returned," Allah says: "And when (*had*) been greeted you^c (*are*) by a greeting^w then let-greet you^z by better than it^w or let-you^z forthwith-return it^w." (S4:86)

28. Rather appeared for them what they^z were concealing of before; and if *ruddo*²³ (*had been forthwith-retained they*) surely (*would have*) returned they^z for what they^z (*had been*) restrained a'n (*regarding*) it^x and verily they surely (*are*) liars. ﴿لَا يَكْذِبُونَ﴾
29. And said they:^z *en* (*not*) it^w except our life^w (*of*) the world^w and not we (*are*) surely *mub'ootheen*²⁴ (*ones to be resurrected*). ﴿وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ﴾
30. And if [*you*^s] see *edh* (*when*) (*had been*) stood they^z on their Lord said [*He*]: is not this by the right; said they:^z *balā*²⁵ (*certainly-not*); by²⁶ our Lord; said [*He*]: so let-taste you^z the torment by what you^c were unbelieving. ﴿وَلَوْ تَرَىٰ إِذْ وَقُفُّوا عَلَىٰ رَبِّهِمْ ؕ قَالَ أَلَيْسَ هَٰذَا بِالْحَقِّ ؕ قَالُوا بَلَىٰ ۖ وَرَبِّنَا ؕ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾
31. *Qad* (*already and affirmatively*) lost who^r they^z denied by Allah's *lega'a* (*meeting with*) until if/when came^w (*to*) them the Hour^{w27} suddenly; said they:^z O, our *hasrata*^{w28} (*ardent contritions*)^{w29} over what *farrattna*³⁰ (*we had-remiss*) in it^w while they^z bear their *awzara*³¹ (*ill-burden^s / sins / offenses*) over their backs; indeed, fouled what *ya'zeroona* (*they^z ill-burden / sin / offend*). ﴿قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ ؕ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْصِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ؕ أَلَا سَاءَ مَا يَزِرُونَ﴾
32. And not the life^w (*of*) the world^w except a play and an amusement; and indeed the Hereafter's^w home^w (*is*) *kbayron* (*choicer / superior / worthier*) for whom^r *yatta-qoona* (*they who reverently guard not to displease Allah*) do then not reason you.^z ﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَنْقُوتُونَ ؕ أَفَلَا تَعْقِلُونَ﴾
33. *Qad*³² (*iteratively and affirmatively*) [*We*] know verily it^x surely saddens you^g which^x they^z say; so surely ﴿قَدْ نَعْلَمُ إِنَّهُ لِيَحْزَنُكَ الَّذِي يَقُولُونَ﴾

²³ Ibid.

²⁴ The word "*mub'ootheen*" is a masculine plural objective noun for which there is no English equivalent.

²⁵ The word "*balā*" = "*certainly-not*" is absolutely not synonymous to "*yes*" = "*نعم*," see the *Lexicon* attached to this Translation for more elaboration.

²⁶ This "*و*" in "*وَرَبِّنَا*" is "*و القسم*," See *إعراب القرآن، لمحمود صافي*.

²⁷ That is the "*Hour*" of death or the "*Hour*" meaning *The Day of Judgment*.

²⁸ The word "*حسرة*" is "*أشد الندم*," see *التاج*. Thus we qualify the word "*contrition*" by *ardent* to indicate such strength of contrition.

²⁹ Ibid.

³⁰ The word "*farrattā*" = "*فَرَطْنَا*" in "*فَرَطْنَا*" is best described by the word "*remiss*" which is an adjective and all its synonyms are also adjectives as expected. But "*فَرَطْنَا*" and "*فَرَطْنَا*" all are verbs in the past tense. So I chose "*had-remiss*."

³¹ The word "*اوزارهم*" = "*وَزَرُ*" in the word "*اوزارهم*" means: *heavy: burden / sin / offense*. Translated parenthetically here as "*heavy: burden / sin / offense*" as it is a *heavy: burden* which impedes, unless properly handled. It is *potentially* a sin or an offense for the "*وزير*" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See *اللسان*.

³² The particle "*Qad*" preceding a future tense means "*للتوكيد و التكرير*" = "*iteratively and affirmatively*," different than in the case of following a past tense. See *المغني*.

they not deny you;^g [and] but the *dha'lemeena*³³ (injustice-doers) by Allah's *Aya'te*^w (miracles/Qur'aanic statements) reject they.^z

فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ
بِعَايَةِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

34. And *laqad* (verily, already and affirmatively) (had been) denied^w messengers^x of before you^g then *ssabaro* (they held on patiently) over what (had been) denied they^z and (had been) annoyed they^z until came (to) them Our succor; and no substituter for Allah's words;^w and *laqad* (verily, already and affirmatively) came (to) you^g of the *naba'e*³⁴ (piece-of-significant-and-availing-news) (of) the *mursaleena* (sent-messengers).

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ
فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّى
أَنَّهُمْ نَصَرْنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ
اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَائِ
الْمُرْسَلِينَ ﴿٣٤﴾

35. And *en* (if) [was] enlarged on you^g their shunning then *en* you^g could to *tabtaghey*³⁵ ([you^s] earnestly-quest) a tunnel in the Earth^w or a ladder [in] the sky^w so *ta'teya* ([you^s] approach/come to) them by an *Aya'ten*;^w (miracle/sign/proof) and had willed Allah surely (would have) gathered them [He] on the *buda* (divine-guidance); so let-not assuredly be [you^s] of the *ja'beleena*³⁶ (they who act ignorantly or incorrectly).

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِن
أَسْتَطَعْتَ أَن تَبْنِيَ نَقْفًا فِي الْأَرْضِ
أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُم بِآيَةٍ
وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ
فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

36. Verily only *yestajeebo*³⁷ (compliantly-answer) who^r they^z listen; and the decedents resurrects³⁸ them Allah; afterwards to Him (to be) returned they.^z

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ
وَالْمَوْتُ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

37. And said they:^z *lawla* (why have not) *nozẓela* (been recurrently descended) on him an *Aya'ton*^w (miracle) from his Lord; let-say [you^s]: verily Allah (is) *Qadir*³⁹ (He-Who is capable of: giving/doing/enforcing/causing) on to *younaẓẓelo* (iteratively descends [He]) an *Aya'tan*^w (miracle); [and] but most (of) them know not.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن
رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ
يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٣٧﴾

38. And neither of a *dabba'ten*^{w40} (she-moving-creature) in the Earth^w and nor a flyer^x flying by its^x twain wings except *umamun*^w (communities)^w yourⁿ likes; not *farratna*⁴¹ (had-remiss We) in the book of a thing; afterwards to their Lord (to be) thronged they.^z

وَمِمَّن دَابَّتْ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ
بِحَنَاحِهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَطْنَا فِي
الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ ﴿٣٨﴾

³³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

³⁴ See the *Lexicon* attached to this Translation for "naba'a."

³⁵ The word "ابْتَغَى" = "طَلَب حَتِيئًا" meaning: earnestly quested.

³⁶ The word "جَاهِلِينَ" = "jabeleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the "jabiloona" are they who act ignorantly or incorrectly.

³⁷ The word "يَسْتَجِيبُ" is rooted in "استجاب," meaning: favorably/compliantly answers, not just answers. See الهادي.

³⁸ The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awaken, missioned, and prompted.

³⁹ The word "قادر" is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing.

⁴⁰ For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁴¹ The word "farratna" = "فَرَطْنَا" in "فَرَطْنَا" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected. But "فَرَطَ" and "فَرَطْنَا" all are verbs in the past tense. So I chose "had-remiss."

39. And who^r they^z denied by Our *Aya'te*^w (miracle/*Qur'aanic statements*) (are) *ssommon* (deaf people) and *bokmon* (born dumb-mute people)⁴² in the darknesses;^w whomever Allah wills (to) mislead him and whomever (He) wills [He] makes him on a *Sseratten* (road/way) straight. وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْا وَبُكْمٌ فِي الظُّلُمٰتِ مَن يَشِآءُ ٱللَّهُ يُضِلِّهٖ وَمَن يَشِآءُ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٣٩﴾
40. Let-say [you]^s: have seen you^b *en* (if) *ata*^x (came to/betided) you^b Allah's torment^x or *ata*^w (befell on/came⁴³ to)^w you^b the Hour^w do other than Allah you^z invoke/pray; if you^c were *ssa'dequeena* (always-truth-enforcers). قُلْ أَرَأَيْتُمْ إِنِ أَنْتُمْ عَذَابُ ٱللَّهِ أَوْ أَنْتُمْ السَّاعَةُ أَعْبَرِ ٱللَّهُ تَدْعُونَ إِن كُنتُمْ صٰدِقِينَ ﴿٤٠﴾
41. Rather *eyyabo*⁴⁴ (indeed particularizing Him) you^z invoke/pray then doffs [He] what you^z invoke to it^x *en* (if) [He] willed; and you^z forget what you^z partner (deities with Allah). بَلْ إِلَآهَ ٱللَّهِ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَآهَ إِن شِآءَ وَتَنْسَوْنَ مَا تُتْرَكُونَ ﴿٤١﴾
42. And *laqad* (verily, already and affirmatively) We sent to *Umamen*^w (nations/communities)^w of before you;^g then We took them by the *ba'asa'e*^{w45} (penury-tension)^w and the *dharra'e*^{w46} (distress due to adversity) *la'alla* (craving currently unavailable deed that, perhaps) they *yatadharroona* (iteratively supplicate they^x). وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٤٢﴾
43. So *lawla* (why have not) *edh* (when) came (to) them Our *ba'aso* (intense torment) they^z supplicated;⁴⁷ [and] but indurated^w their hearts and adorned for them the Satan what they^z were working. فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا وَلٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُونَ ﴿٤٣﴾
44. So *lamma* (when/whence) they^z forgot⁴⁸ (ceased paying attention to) what (had been) reminded they^z by it^x We opened on them doors (of) every-thing until *edha* (when/if) they^z reveled/rejoiced by what *oto* (had been accorded/given they^x) We took them suddenly then *edha* (surprisingly/whereas) they (are) *mublesoon*⁴⁹ (ones that are nonplused). فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فِآذًا هُمْ مُّٔسِرُونَ ﴿٤٤﴾

⁴² The words “صُمُّ، بَكْم، غَمِي” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. Hence, I transliterated.

⁴³ The word “came”^w=“اتاكم” is because the “Hom” is a feminine in Arabic, so its pronoun attached to “came” is as shown.

⁴⁴ The word “إِيَّانَا” = “إِدَاة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

⁴⁵ The Arabic word “ba’asa” has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this *Translation* for more elaboration on this.

⁴⁶ The Arabic word “Al-dharra” means distress out of adversity and people who render support.

⁴⁷ That is they did not supplicate when came to them the “intense torment,” as indicated by “لَوْلَا” = why not.

⁴⁸ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to cease paying attention to something. See *اللسان*.

⁴⁹ The word “مُٔسِرُونَ” based on “أَبْلَسَ,” masculine plural noun meaning: ones who suddenly became nonplus.

45. Then (*had been*) cut-off the people's *da'bero*⁵⁰ (*rear-most/last*) (*of*) who^r *dhalamo*⁵¹ (*they^z wronged*) and the praise (*is*) for Allah the worlds' Lord.
فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾
46. Let-say [*you^s*]: have you^c seen *en* (*if*) Allah took yourⁿ hearing^x and yourⁿ *abssa'ra* (*insights/discernments*)^x and [*He*] sealed⁵² over yourⁿ hearts which^x an *elabon* (*a deity*) other than Allah *ya'teekom* (*brings/comes to you^b*) by it;^x let-look [*you^s*] how We variegate⁵³ the *Aya'te*^w (*messages/signs/proofs*) after-wards they shun.
قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَنَمَ عَلَى قُلُوبِكُمْ مِّنْ إِلَهِ غَيْرِ اللَّهِ يَأْتِيَكُمْ بِهِ أَنْظَرُ كَيْفَ نَصَرَفَ الْأَيَّاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾
47. Let-say [*you^s*]: have I seen you^b *en* (*if*) *ata*^x (*betided /came to*) you^b Allah's torment^x suddenly or openly^w do perish except the people the *dha'lemonoona*⁵⁴ (*injustice-doers*).
قُلْ أَرَأَيْتَكُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾
48. And not [*We*] send the *mursaleena* (*sent-messengers*) except *mubashshereena*⁵⁵ (*iterative tellers of pleasant tidings*) and *munthereena* (*iterative warners*); so whoever [*he*] believed and [*he*] reformed then neither fear (*is*) on them and nor they sadden.
وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾
49. And who^r they^z denied by Our *Aya'te*^w (*Qur'aanic statements*) touches them the torment by what were they^z *yafso-goona*⁵⁶ (*rebelling they^z vis-à-vis Allah's command*).
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾
50. Let-say [*you^s*]: [*I*] say not for you^b I have Allah's treasures and nor [*I*] know the invisible; and [*I*] say not for you^b verily I am an angel; *en* (*not*) *attabe'o* (*[I] closely-follow*) except what (*is being*) revealed⁵⁷ to me; let-say [*you^s*]: are level/even the blind and the *Basseeron* (*keenly: Seer/Omniscient*); do then not you^z rethink.
قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾
51. And let-warn [*you^s*] by it^x whom^r they^z fear/know⁵⁸ to (*be*) thronged they^z to their Lord not for them of lesser than/without Him (*of*) a *va'leyen* (*guardian/ally*) and nor an intercessor *la'alla* (*craving currently unavailable deed that/perhaps*) they *yattaqoona* (*they reverentially guard not to displease Allah*).
وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

⁵⁰ The *Qur'aanic* phrase: "Then (*had been*) cut off *da'bero* (*rear-most, last of*) the people" = "فَقُطِعَ دَابِرُ الْقَوْمِ" is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دَابِرُ of such people.

⁵¹ See the *Lexicon* attached to this Translation for "ظالم" = "فَاعِلُ الظلم" = "injustice-doer" and "ظلم" = "wronged."

⁵² That is closed hermetically and determined irrevocably, or consummated/ concluded.

⁵³ The Arabic word, "نصرفت", is translated as (*variegated We*), to indicate that the *Ayat* are repeated in a variety of ways for emphasis and additional clarification.

⁵⁴ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."

⁵⁵ The word "*mubashshereen*" is masculine, plural, subjective noun, meaning proclaimers of good tiding, with no English equivalent.

⁵⁶ See the *Lexicon* attached to this Translation for *fa'seqoona* for an elaboration on this rather important word.

⁵⁷ See footnote 68 above regarding "أوحى."

⁵⁸ Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

52. And let-not [you^s] oust who^r they^z invoke their Lord by the *ghada'tee* (*dawn-until-sunrise*) and the *asbeyye* (*early night/whole night*)⁵⁹ they^z want His Face;⁶⁰ not on you^g of their account of a thing and not of your^t account on them of a thing so oust them [you^s] then [you^s] be of the *dha'lemeena*⁶¹ (*injustice-doers*).
وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَطَرَدَهُمْ فَكَانُوا مِنَ الظَّالِمِينَ ﴿٥٢﴾
53. And like *tha'leka* (*afar-that-it*)^x We essayed some (of) them by some to say they:^z are these (*whom*) *manna*⁶² ([He] *had graced His boon*^w) Allah on them from among us; is not Allah surely knowinger by the thankers.
وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾
54. And if came (to) you^g who^r believe they^z by Our *Aya'te*^w (*miracles/The Qur'aan*) let-say [you^s]: peace (be) on you,^b wrote yourⁿ Lord on Himself the mercy;^w verily it:^{x63} whoever [he] worked of you^z an ill^x by a *jahala'ten*⁶⁴ (*acting ignorantly/incorrectly*) afterwards [he] repented from after it^x and [he] reformed then verily He (is) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).
وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِحَاجَّتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾
55. And like *tha'leka* (*afar-that-it/that*)^x [We] expound the *Aya'te*^w (*messages*) and to *tastabeena*⁶⁵ (*to: see it self-manifester/verify*) the criminals' path.
وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ لَدُنْهُمْ سَبِيلُ الْمُجْرِمِينَ ﴿٥٥﴾
56. Let-say [you^s]: verily I (*had been*) restrained that [I] worship whom^p you^z invoke of lesser than Allah; let-say [you^s]: not *attabe'o* ([I] *closely-follow*) yourⁿ *ahwa* (*tendentious likings*) *qad* (*already and affirmatively*) I strayed then and not I of the *muhtadeena*⁶⁶ (*he-they who are divinely-guided*).
قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْتُمْ أَهْوَاءُكُمْ قَدْ ضَلَلْتُمْ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾
57. Let-say [you^s]: verily I am on an evidence^w from my Lord^x while you^c denied by it;^{x67} not have
قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي

⁵⁹ In English there is no exact corresponding words for “غداة” = “ghadatee” meaning (*dawn-until-sunrise*) and “عشي” i.e. “asbeyye” (*early night or the whole night*).

⁶⁰ See *Lexicon* attached to this Translation, for this Arabic tongue expression: “His Face,” =His Pleasure or countenance.

⁶¹ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

⁶² The word “مَنَّ” in “يُنِنُ” means “نِعْمَةً يُنْعِمُهَا” That a “boon He graces it.”

⁶³ The pronoun “هـ” in “أَنَّهُ” refers to the truth^x regarding “الرحمة” that such “الرحمة” is for whoever repented after *wronging ignorantly*.

⁶⁴ The word “جهالة” = “jahalaten” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the “jahalaten” is acting ignorantly or incorrectly.

⁶⁵ The word “تستبين” has dual, distinct but supportive to one another, meanings: (1) to be self-manifester, (2) to be verified by a verifier.

⁶⁶ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen.”

⁶⁷ The pronoun “هـ” in “بِهِ” can refer to: (1) my Lord, (2) The Qur'aan^x (3) the evidence in the sense of “proofs” see *الذر المصون، لـ أحمد الحلبي*.

I what *tasta'ajelona* (*affirmably-hasten you^z*) by [it^x]; *en* (*not*) the rule except for Allah; [He] cuts/traces⁶⁸ the right and He (*is*) *khayro* (*choicer/worthier*) (*of*) The Resolvers.⁶⁹

وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا
تَسْتَعِجُلُونَ بِهِ إِنْ أَمْسَكُ إِلَّا لِلَّهِ
يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

58. Let-say [you^s]: if that I have what *tasta'ajelona* (*affirmably hasten you^z*)⁷⁰ by it^x surely (*would have been*) finished/judged the matter between me and [between] you;^z and Allah (*is*) knower by the *dha'lemeena*⁷¹ (*injustice-doers*).

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعِجُلُونَ
بِهِ لَقَضَى الْأَمْرَ بَيْنِي وَبَيْنَكُمْ
وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

59. And He has keys (*of*) the invisible not knows it^w except Him; and knows [He] what (*is*) in the [desert]⁷² (*land*) and the sea; and not falls of a leaf^w except knows it^w [He]; and not a grain^w in the Earth's darknesses^w and neither a wet and nor a dry except in a book manifest.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا
إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا
حَبَّةٍ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

60. And He Who *yatawaffakum* (*receives you^b while dying*) by the night^{x73} and knows [He] what *jarahom*⁷⁴ (*had: you^c acquired or committed by the senses*) by the *naba're*^x (*between sunrise and sunset*); afterwards [He] arouses⁷⁵ you^b in it^x to fulfill *ajalon*⁷⁶ (*term-limit*) *musamma*⁷⁷ (*that which is designated and/or named*); afterwards to Him (*is*) yourⁿ return; afterwards *youna-bbe'o* ([He] *inform by piece-of-significant-and-availing-news*) you^b by what you^c were working you.^z

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ
وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ
يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ
مُسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ
يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٠﴾

61. And He (*is*) The Subduer above His *eba'de* (*worshippers/ submitters/ laves*); and [He] sends on you^z keepers-up,⁷⁸ until if came (*to*) an *abadakom*⁷⁹ (*lone/ any-*

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ
عَلَيْكُمْ حَفَظَةً حَتَّى إِذَا جَاءَ أَحَدَكُمْ

⁶⁸ The word “يقضُ” from “الْقَضُ” = cutting/or “tracing.” Cut, in the sense of *separate*. And *trace* meaning to locate by tracing the physical imprints of the evidence and ascertain the facts for judging, and hence to follow the right and *sunder* by it. See روح المعاني للآلوسي. Although there are others who say: “يقضُ” means “judge,” see القرطبي و الطبري. I find للآلوسي better.

⁶⁹ The word “فاصلين” = “resolvers,” that is makers of firm decision or separator into parts. And the word “فواصلين” is exactly both of these two meanings.

⁷⁰ As the Messenger (SAWS) was warning them regarding a possible punishment from Allah; so they were challenging him to hasten such a punishment.

⁷¹ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 1444 above.

⁷² The word “الْبَرِّ” = “الْبَرِّ، أي الخلاء من الأرض” literally means “desert,” i.e. furthest from any body of water. Also, “الْبَرِّ” figuratively speaking could stand for “land.” See اللسان.

⁷³ That is when you sleep, and sleep is the “minor death.”

⁷⁴ The word “جرحتم” is used as Arabic tongue expression of several meanings, among them is: “you acquired” by your “جوارح” i.e. one or more of your senses, i.e. your body parts such as: hands, feet, ears, eyes, etc..”

⁷⁵ See footnote 39 above regarding بعث.

⁷⁶ The word “الأجل” means term-limit, see اللسان.

⁷⁷ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁷⁸ The word “حفظة” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (Emphasis is added).

one of you^b) the death *tawafat'*bo⁸⁰ (received him dying [be])
Our messengers while they not you^afarrettona⁸¹ (be-remiss
be-they⁷⁹).

أَمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا
يُفَرِّطُونَ ﴿١١﴾

62. Afterwards *ruddo*⁸² (had been forthwith-retuned they^a)
to Allah their Lord, The Right; indeed, for Him
(is) the Rule and He (is) swiftest (of) the reckoners.

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَهُمْ الْحَيَّ لَا إِلَهَ
إِلَّا هُوَ أَسْرَعُ الْحَاسِبِينَ ﴿١٢﴾

63. Say [you^s]: who^a you^anajjeykom (recurrently delivers you^b)
from the [desert's]⁸³ (land's) and the sea's darknesses;^w
you^z invoke Him supplicantly and secretly indeed
en (if) [He] delivers us from this^w surely we (shall)
assuredly⁸⁴ be of the thankers.

قُلْ مَنْ يَنْجِيكُمْ مِنْ ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ
تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَانَا مِنْ
هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٣﴾

64. Let-say [you^s]: Allah you^anajjey (recurrently delivers)
you^b from it^w and from every distress;^x afterwards
you^f partner (deities with Him).

قُلْ اللَّهُ يَنْجِيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ
ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿١٤﴾

65. Let-say [you^s]: He (is) The *Qadir*⁸⁵ (He-Who is capable
of: giving/ doing/ enforcing/ causing) on to mission⁸⁶ on
you^b a torment from above you^b or from beneath
yourⁿ feet;^w or addles you^b [He] (into) sects/ factions⁸⁷
and (makes He) some (of) you^b taste *ba'asa*
(warfare/ torment/ poiver) (of) some; let-look [you^s] how
[We] variegate the *Aya'te*^w (messages) *la'allā* (craving
currently unavailable deed that, perhaps) they understand.

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ
عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ
أَنْجُلِكُمْ أَوْ يَلْسَنَكُمْ شِعَاعًا وَيُذِيقَ
بَعْضَكُمْ بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ تُصْرَفُ
الْأَلْبَانِ لَعَلَّهُمْ يَفْقَهُونَ ﴿١٥﴾

66. And denied by it^x your^t people while it^x (is) the right;^x
let-say [you^s]: not I over you^b surely a custodian.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ
لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿١٦﴾

67. For every a *naba'en*^{x88} (piece-of-significant-and-availing-
news) (is) a *mustagarron*⁸⁹ (permanent-abode/ ultimate realization)
and you^z will know.

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿١٧﴾

68. And if saw you^g whom^r they^z wade⁹⁰ in Our

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا

⁷⁹ See the *Lexicon* attached to this Translation regarding “أحد.”

⁸⁰ That is body and soul.

⁸¹ The word *farratta*=“فَرَطَ” in “يُفَرِّطُونَ” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected. But “فَرَطَ” and “يُفَرِّطُونَ” all are verbs in the past tense. So I chose “be-remiss.”

⁸² The word “رُدُّوا” is rooted in “رَدَّ” meaning forthwith return; example the greeting must be “forthwith retuned,” The Qur'aan says: “And when (had) been greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it^w.” (S4: 86).

⁸³ See footnote 73 above regarding desert.

⁸⁴ The “ل” in “لَنَكُونَنَّ” is a juratory “ل”= “القسم” amounting to= “التأكيد,” i.e. affirmation, expressed here by “assuredly.”

⁸⁵ The word “قادر” is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing.

⁸⁶ See footnote 39 above regarding بعث.

⁸⁷ The word “شيع”= “sects/factions” in the sense of a smaller cohesive groups contentions with respect to a larger group following and succoring each other.

⁸⁸ See the *Lexicon* attached to this Translation for “naba'a.”

⁸⁹ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

⁹⁰ The word: “خاض,” metonymically means: plunged into discussing a topic recklessly or without knowledge.

Aya'te^w (Qur'aanic statements) then let-shun [you^s] a'n (off) them until they^z wade in a discourse^x other than it;^x and if the Satan (causes) you^g to assuredly forget then let-not sit [you^s] after [the] reminiscence^w / remembrance^{w91} with the people the dha'lemeena⁹² (injustice-doers).

فَاعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

69. And not on whom^r yattaqoona (they^z reverentially guard not to displease Allah) of their account of a thing [and] but a reminiscence/remembrance,^{w93} la'alla (craving currently unavailable deed that, perhaps) they⁹⁴ yattaqoona.⁹⁵

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

70. And tharr⁹⁶ (let-you^z alone/forsake) whom^r ittakhatho⁹⁷ (they^z took and made) their religion a play and a pastime, and beguiled^w them the life^w (of) the world;^w and let-remind [you^s] by it^x that (to be) imperiled a self^w by what earned-she^y not for it^w from lesser than Allah (of) a wa'leyen (guardian/ally) and nor an intercessor; and en (if/albeit it) ta'a'del (matchesevery match by way of ransom) not (to be) taken from it;^w those who^r (had been) imperiled by what earned they^z for them (is) a drink of hameemen⁹⁸ (maximally heated/cooled water) and a painful torment by what they^z were unbelieving.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا ۚ وَذَكِّرْ بِهِ ۚ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۚ وَإِنْ تَعَدَّلَ كُلُّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ۚ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۚ لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

71. Let-say [you^s]: do we invoke of lesser than Allah what neither benefits us nor harms us; and noraddo (to be forthwith-retained[we]) over our heels⁹⁹ after edh (when) Allah bada (divinely-guided) us; like whom^x [he] the Satans istahwar¹⁰⁰ (affirmably-lured)^w him in the land^w perplexed [he]; for him companions, they^z

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا ۚ بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ

⁹¹ The word “نذكرى” is “reminiscence” based on this great Ayah, “And if the Satan (causes) you^g to assuredly forget then [you^s] sit not, after [the] reminiscence” (S6: 68).

⁹² The word “ظالم” in “ظالمون” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice.”

⁹³ See footnote ٩٢ above regarding reminiscence = “نذكرى.”

⁹⁴ Here “they” means: those who “wade” (i.e. meddle) in Allah’s Ayat will guard against such a wading, as it drives the believers away from continuing the discussion; thus, they might or would cease their “wading.”

⁹⁵ The words “yattaqoo” and “yattaqoona” are identical in meaning from an English language stand point. In Arabic they are also identical in meaning except grammatically they are different inflections.

⁹⁶ The word “tharr” = “let alone, forsake” has no English equivalent per se, so we transliterate.

⁹⁷ The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الإنخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁹⁸ The word “hameem” = “حميم” has no English equivalent per se. So, we transliterate and parenthetically explain. The word “hameem” = “حميم” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See لسان.

⁹⁹ This is another Arabic tongue expression: “return to our heels” means returned to where we came from.

¹⁰⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

summon him to the *buda* (divine-guidance): *e'tena* (let-[you]^s come to/approach us); let-say [you]^s verily Allah's *buda*^x it^x (is) the *buda*^x; and we (had been) commanded to *nuslima* (we: submit, consign to Islam) for the worlds' Lord.

أَصْحَبْ يَدْعُوهُ إِلَى الْهُدَى أَتَيْنَا
قُلْ إِبْرَاهِيمُ هُدَى اللَّهِ هُوَ الْهُدَى
وَأْمَرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

72. And that *aqemo*¹⁰¹ (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w and *ettaqo* (let you^z reverentially guard against the displeasure of) Him and He (is) Whom to Him (shall be) thronged you.^z

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا اللَّهَ وَهُوَ
الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

73. And He Who created the Heavens^w and the Earth^w by the right;^x and day [He] says: let-be [you]^s so [it]^x is; his say^x (is) the right;^x and for Him (is) the proprietorship; day (being/to be) blown in the horn Knower^x (of) the invisible and the visible and He (is) The *Hakeemo*¹⁰² (infinite *hekmeta*¹⁰³ Possessor) The Proficient.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ
كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ
الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ
عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

74. And *edh* (when) said *Ebrabeemo* (Abraham) to his father *Aazar*¹⁰⁴: *atattakbetho*¹⁰⁵ (do [you]^s take and presume) idols *aalebatan* (as deities); verily I see you^g and your^t people in a misguidance^x manifest.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ
اتَّخِذْ أَصْنَامًا ءَالِهَةً إِنِّي أَرَاكَ
وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ ﴿٧٤﴾

75. And like *tha'leka* (afar-that-it/that)^x [We] show *Ebrabeema* (Abraham) the Heavens^w and the Earth's^w *malakoota*¹⁰⁶ (enormous and permanent ownership/ proprietorship) and to be [he] of the *moqeneena* (certitude possessors).

وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ
السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ
الْمُوقِنِينَ ﴿٧٥﴾

76. So *lamma* (when/whence) *janna* (darkened and covered/ shadowed/intensified its darkness) over him the night [he] saw a star;^{x107} said [he]: this (is) my lord;^x then when [it]^x faded said [he]: [I] love not the faders.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ
هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ
الْآفِلِينَ ﴿٧٦﴾

77. Then *lamma* (when/whence) [he] saw the moon^x *ba'zegan* (initially-rising) said [he]: this (is) my lord;^x then *lamma* [it]^x faded said [he]: indeed, *en* (if) not

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي
فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي

¹⁰¹ The word "أَقِيمُوا" is rooted in "أَقَامَ" = uphold/sustain/maintain.

¹⁰² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁰³ See the Lexicon attached to this Translation for "hekma."

¹⁰⁴ Qur'aan commentators are variants about the word "Aazar," as a name for an "idol" or a surname for Abraham's father, or an "errorist," plus other explanation. However, by "Arabic (linguistic) Rules," the grand father and the brother of the begetter-father are all referred to as "father" on calling or referring to them; so whenever such "father" is intended by his personal name then the real ("begetter") father is not the one intended, but when the father's name is not mentioned, as it is taken for granted, the "begetter-father" is what is intended. Also, and Allah knows best, no paternal lineage of Prophet Mohammad (SAWS) is linkable to be non-Muslim.

¹⁰⁵ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالُ" for "الِاتَّخَاذَ," as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁰⁶ The word "ملكوت" = "الملك مع العظمة والديمومة," i.e. the enormous and permanent proprietorship.

¹⁰⁷ The word "كوكب" from a linguistic point of view means: star. Although in modern times "كوكب" = planet.

divinely-guides me my Lord surely assuredly¹⁰⁸ be
[I]of the people the strayers.

لَاكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

78. Then *lamma* (*when/whence*) [*he*] saw the sun^w
*ba'z'egatan*¹⁰⁹ (*initially-rising*) [*he*] said: this is my lord^x
this (*is*) bigger; then *lamma* faded-she^v said [*he*]: O,
my people verily I am a disclaimant/absolver¹¹⁰ (*of*
myself) of what you^z partner (*deities with Allah*).

فَلَمَّا رَأَى الشَّمْسُ بَازِعَةً قَالَ هَذَا
رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ
يَقَوْمِ إِنِّي بِرِئَاءِ مِمَّا تَشْرِكُونَ ﴿٧٨﴾

79. Verily I directed my face for Whom *fattara* ([*He*] *had*
innately-perfectly-originated) the Heavens^w and the
Earth^w *haneefan*¹¹¹ (*soundly leaning [he]*) (*I am*) and not I
am of the *mushrekeena* (*he-they who partner deities with*
Allah/ he-polytheists).

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ
السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

80. And mutually¹¹² argued (*with*) him his people; said
[*he*]: do mutually you^z argue assuredly (*with*) me in
Allah and *qad* (*already and affirmatively*) *bada* ([*He*]
divinely-guided) me; and I fear/know¹¹³ not what
you^z partner (*other deities*) by Him, except if my
Lord wills a thing; expanded¹¹⁴ my Lord every-
thing omnisciently; do then not you^z reminisce.

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحْجِّجُونِي فِي
اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا
تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي
شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ
عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

81. And how [*I*] fear/know¹¹⁵ what partnered you^c
(*deities with Allah*) while you^z fear not that you^z
partnered by Allah what not *younazzel* ([*He*]
repetitively descended) by it^x on you^z an authority; so
which (*of*) both the teams (*is*) righter¹¹⁶ by the
security *en(jf)* you^c were (*to*) know.

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ
وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمُ بِاللَّهِ
مَا لَمْ يُنْزِلْ بِهِ عَلَيْكُمْ سُلْطَانًا
فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٨١﴾

82. Who^r they^z believed and not added they^z their
belief by *dhulmen* (*polytheism/injustice*) those for
them (*is*) the security and they (*are*) *muhtadoona*¹¹⁷
(*he-they who are divinely-guided*).

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ
بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ ﴿٨٢﴾

83. And *telka*^w (*she-that-afar-it^w/those^w*) (*is*) Our argument^w
aa'tayna (*We accorded/allotted*) it^w *Ebrabeema* (*Abraham*)

وَبَلَدِكَ حُجَّتْنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ

¹⁰⁸ The "ل" in "لاكونن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly."

¹⁰⁹ Unlike English, the "sun" in Arabic is a feminine. Also there is "بزوغ" = initially-rising and "شروق" = sunrise.

¹¹⁰ That is a repudiator.

¹¹¹ The word "حنيفاً" = "مَيْلًا" in this *Ayah* is a predicate construct (for كان), hence "incliner/soundly leaning [he]. See إعراب القرآن، لمحمود صافي. The "inclining/leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

¹¹² The word "mutually" is used here to indicate mutuality for "disputed" which is so in Arabic.

¹¹³ Linguistically the word "خفت" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

¹¹⁴ The word "وسع" = "Expanded" means is already broadened to contain/include/comprehend.

¹¹⁵ See footnote 114 above regarding fear/know.

¹¹⁶ The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحق" = "righter" as an adjective comparative.

¹¹⁷ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon"/"muhtadeen."

عَلَى قَوْمِهِ ۖ نَزَعُ دَرَجَتٍ مِّنْ نَّشَأِهِ
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا
هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ
ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ
وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ
يُخَوِّدُ الْمُحْسِنِينَ

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ
مِّنَ الصَّالِحِينَ ﴿٨٥﴾

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا
وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ

وَمِنْ ءَابَائِهِمْ وَذُرِّيَّهِمْ وَإِخْوَانِهِمْ
وَأَجْنِبَتِهِمْ وَهَدَيْتَهُمْ إِلَى صِرَاطٍ
مُسْتَقِيمٍ

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ
مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَ
عَنَّهُمْ مَا كَانُوا يَعْمَلُونَ

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ
وَالنَّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا
بِهَا قَوْمًا لَّا يَسُوءُ بِهَا كَافِرِينَ ﴿٨٩﴾

وَأُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَبِهُدَاهُمُ
اقْتَدِهِ ۚ فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۚ
إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

¹²² See footnote 92 above regarding reminiscence = “ذكري.”

91. And not they^z appraised Allah His right appraisalment *edh* (*when*) said they:^z not Allah descended on a human of a thing; let-say [*you*^s]: who^a descended the book^x which^x came by it^x *Mosa* (*Moses*) an illumination and a *huda* (*divine-guidance*) for the mankind; you^z make it^x papers^w you^z disclose/flash it^w and you^z conceal much; and (*had been*) taught you^c what knew not you^z and neither yourⁿ fathers; let-say [*you*^s]: Allah; afterwards *tharr*¹²³ (*you: s let-alone, forsake*) them in their wading¹²⁴ playing.
92. And this (*is*) a Book^x We descended it^x blessed, *mussa-ddeqo*¹²⁵ (*accepter as credible*) (*of that*) which^x (*is*) between its^x hands,^{w126} and to [*you*^s] warn the villages^{w127} mother and whomever (*are*) around it;^w and who^r they^z believe by the Hereafter^w they^z believe by it;^x and they (*are*) on their Prayer they^z keep-up.¹²⁸
93. And who^a (*is*) wronger¹²⁹ than who^p *ifra* (*[be] crafted a lie for fraudulent end*) on Allah an untruth or said [*be*]: (*had been*) revealed to me while (*had been*) not revealed¹³⁰ to him a thing; and who^p [*be*] said: [*I*] shall descend like what Allah descended; and if¹³¹ [*you*^s] see *edh* (*when*) the *dha'leemoona*¹³² (*injustice-doers*) in [the] death's abysses^{w133} and the angels (*are*) *ba'setto*^{w134} (*outstretching/spreading they*) their hands: let-egress you^z yourⁿ selves^w today (*to be*) requited you^z the humiliation torment by what you^z were saying on Allah other than the right; and you^c were *a'n* (*regarding*) His *Aya'te*^w (*miracles/sings/proofs /Qur'aan*) *testakberona*¹³⁵ (*you affirmprideful haughtiness*).

¹²³ See the *Lexicon* attached to this *Translation* regarding "*tharr*."

¹²⁴ The word "*wading*" meaning *plunged into discussing a topic without knowledge or recklessly*.

¹²⁵ The word "*musaddeqon*" is more than an "*affirmer*," as "*affirmer* is for *affirmation* or *confirmation*."

¹²⁶ "*Between its hands*," means *before it*.

¹²⁷ "*Mother of all villages*" means *Makkah*.

¹²⁸ The word "*يحافظون*" is rooted in "*حفظ*" = "*kept-up*" not just "*kept*, or *maintained*," or even "*guarded*." *Merriam Webster's Dictionary* puts it: "*to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports**." (*Emphasis is added*).

¹²⁹ See the *Lexicon* attached to this *Translation* for "*ظالم*" = "*فاعل الظلم*" = "*injustice-doer*" and "*أظلم*" = "*wronger*."

¹³⁰ See footnote 68 above regarding *reveal*.

¹³¹ See the *Lexicon* attached to this *Translation* regarding "*لو*."

¹³² The "*ظالمون*" = "*the injustice-doer*," as "*الظلم*" = "*injustice*."

¹³³ The word "*غمرات*" has several meanings, among them: *abysses*, or *troubles and overwhelming agonies* of death. This great *Ayah* urges *quick quitting* or *hastily leaving* them in their "*غمرات*" until such a time, *when Allah will place on them what they deserve*.

¹³⁴ That is the angels are "*stretching their hand with torture or its means*."

¹³⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

94. And *laqad* (verily, already and affirmatively) came you^c (to) us individually¹³⁶ just-as We created you^b first once^w (time^w); and you^c left what *khanmalna* (We: fostered/nurtured) you^b beyond¹³⁷ yourⁿ backs; and [We] see not with you^z yourⁿ intercessors whom^r you^c claimed that they (are) in you^z partners (deities besides Allah); *laqad* (verily, already and affirmatively) *taqatta'a* (iteratively severed)¹³⁸ among you^b and strayed a'n(off) you^b what you^c were claiming.

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتُمْ
أَوَّلَ مَرَّةٍ وَتَرْكْتُمْ مَا خَوَّلْنَكُمْ وَرَاءَ
ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ
شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ
شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ
عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

95. Verily Allah (is) the grains' Cleaver and the date-stones' (too); you *kbrejo* ([He] emerges/produces) the *hayya* (living/alive) from the *mayye'te* (eventually dying/dead), and *mokbrejo* (producer[He]) the *mayye'te* from the *hayya*; *tha'lekum* (collective-afar-He) Allah, so wherefrom *to'afakona*¹³⁹ (you^z to be off-right dissuaded/you^s peciously concoct).

﴿ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ فَآلَىٰ
تُوفِكُونَ ﴿٩٥﴾

96. The mornings¹⁴⁰ Cleaver, and made [He] the night a repose and the sun^w and the moon^x *husbanan* (for a precise-reckoning);¹⁴¹ *tha'leka* (afar-that-it/that)^x (is the) fating (of) The Mighty The Omniscient.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا
وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ذَٰلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

97. And He Who made for you^b the stars^w to *tahtado* (you^z find and accept the divine-guidance) by it^w in the [desert's]¹⁴² (land's) and the sea's darknesses;^w *qad* (already and affirmatively) We expounded the *Aya'te*^w (messages/signs/ proofs) for a knowing people.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ
لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

98. And He Who established¹⁴³ you^z from one^{w144} self^w so (it^w is in a) *mustagarron*¹⁴⁵ (permanent-abode/

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ

¹³⁶ The word “فُرَادَى” means individually, i.e. one by one or singly and distinctly.

¹³⁷ The word “وراء” means: (1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدرون وراءهم الآخرة.” (2) “بعد” (3) “ولد الولد”. So, here *beyond* (not behind/back/rear). So *beyond* in its sense of *above reach of knowledge or experience*.

¹³⁸ The word “تقطع” is not synonymous with “قطع.” As “تقطع” means *severed from a multiple aspects*. In other words, *all the various relationships* that they maintained with their idle deities are *all now severed*.

¹³⁹ The word “توفكون” means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction*.

¹⁴⁰ The Arabic word “الإصباح” is the plural for “صباح,” meaning the *first part of the day by the Arabic (or Islamic) reckoning*, i.e. *right after daybreak, not after midnight* of the previous day, as in “Western colander.”

¹⁴¹ The word “حسبان” is very significant here, but for *lack of a better word* we say, in this context, *precise-reckoning*. But “حسبان” is the plural of “حساب” = mathematics, but it is also the *infinitive* noun of the “حساب,” which is in *itself* an *infinitive* noun. In Arabic when *two words are equivalent* in meaning, the one with *more letters* to its construct *carries more meaning* than its synonym. In this case “حسبان” has one letter “ن” more. Also, since both “حساب” and “حسبان” are *infinitive* nouns, the “حسبان” would have *more meaning* to it. The *infinitive* noun of any word implies the *ultimate action* of the verb. And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*. Thus in this context, the “حسبان” indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision.

¹⁴² See footnote 73 above regarding *desert*.

¹⁴³ The Arabic word used here is “أنشأكم,” rooted in “أنشأ,” which means *established* that is found or set up some thing from some thing else, or developed something *new* from some existent thing.

¹⁴⁴ The “self^w” in Arabic is a *feminine* and so the *qualifying reference to it must be feminized*, hence: “she-one.”

¹⁴⁵ Some Qur'aan commentators maintain that *المستقر* means what is in **man's loin**, whereas **المستودع** means what is in the **woman's womb (uterus)**. See *تفسير الطبري* for elaborations.

ultimate realization) and (it^w is in) a *mustawde'a* (storage/stowage) *qad* (already and affirmatively) expounded We the *Aya'te*^w (messages/signs/ proofs) for an understanding people.

وَجَدَ قَسْفَرٌ مُّسْتَوِدَعٌ قَدْ فَصَّلَنَا
الْأَيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿١٨﴾

99. And He Who (*had*) descend from the sky^w water^x so *akbrajna* (*We emerged/produced*) by it^x bud/shoot (*of*) every-thing; then *akbrajna* from it^x greenery, *nukbrejo* (*[We]produce*) from it^x grains *mutarakeban*¹⁴⁶ (*conjoinedly atop-riders*); and of the date-palms^w of its^w *qenwanon* (*cluster-bunches*) *da'neyaton* (*hanging near*);^w and gardens^w of grapes¹⁴⁷ and the olives and the pomegranates a look-alike¹⁴⁸ and other than a similar; let-look you^z to its^x *thama're*^x (*yield/crop*)^x *edha* (*when/then*) it^x *athmara* (*had yielded/cropped*) and its^x *ya'nae*¹⁴⁹ (*ripeness/mellowed*); verily in *tha'lekum* (*collective-afar-that*) surely (*are*) *Aya'te*^w (*miracles/signs/proofs*) for a believing people.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ
حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن
طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ
أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا
وَعَيْرَ مُتَشَبِهٍ انْظُرُوا إِلَى ثَمَرِهِ إِذَا
أَنَّمَرَ وَبَيِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ ﴿١٩﴾

100. And they^z made for Allah partners (*of*) the Jinn, while [*He*] created them; and *kharago*¹⁵⁰ (*they thoughtlessly feigned*) for Him sons and daughters by other than knowledge; *subhana*¹⁵¹ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *a'n* (*regarding*) what they^z describe¹⁵² (*feign*).

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ
وَخَفَوْا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ
عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا
يَصِفُونَ ﴿٢٠﴾

¹⁴⁶ That is each rides atop the other.

¹⁴⁷ Invariably throughout The Qur'aan when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes." In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers not to refer to "العنب" as "الكرم," because surely "الكرم" is the *Muslim*. And in another narration: verily only that "الكرم" is the heart of the believer. See *نزهة المتقين*; شرح رياض الصالحين، محي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض.

¹⁴⁸ The reader should bear in mind that the word "مشتبهًا" although linguistically means *inscrutable, perplexing, or difficult to discern the difference between something and a similar another*, yet it is a fact unanimously agreed to by all Qura'n commentators that The Qur'aan explains itself by itself. Therefore, whatever seems or is unclear to be taken and understood in light of that which is its similar but clear. In this great *Ayah*, the word "مشتبهًا" linguistically imparts the aforementioned meanings, but the idea of "gardens of date-palms, and olives and pomegranates are clearly stated in *Ayah* 141 of this *Surah* (*Surah* 6:141). And this great *Ayah* with respect to these fruits "looking alike" it says: "look-alike and other than look-alike." So, "مشتبهًا" should be taken in the context of this clear *Ayah*. That is why the translation rendered above is as shown.

¹⁴⁹ The word "ينع" in "ينعه" has dual and supportive meanings: (1) ripeness, (2) yield. Both could apply.

¹⁵⁰ The word "خرق" in "خرقوا" has several meanings, among them: *thoughtlessly feigned or fabricated*. See *البصائر*.

¹⁵¹ The word "subhanabo" = "سبحانه" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "bo" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

¹⁵² The word "يصفون" rooted in "وصف." In the Arabic tongue expression "يصفون" could mean describing the untruth, as in the *Ayah*: "And describe your tongues the untruth" (*S16: 62*).

101. The Heavens^w and the Earth's^w Ba'dee'ao¹⁵³ (Perfect-Originator) wherefrom¹⁵⁴ (to) be for Him a child, and not was for Him a she-consort; and [He] created every-thing; and He (is) by every-thing Omniscient. بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾
102. Tha'lekum (collective-afar-He)^x Allah yourⁿ Lord; no an elaha (a deity) except Him; Creator (of) every-thing; so let-worship Him you;^z and He (is) over every thing a Custodian. ذَٰلِكُمْ اللَّهُ رَبُّكُمُ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾
103. Not comprehend Him the abssa'ro (insights/ discernments) possessors and He comprehends the abssa'ra (abssa'ro), while He (is) The Lateefo¹⁵⁵ (fine/ subtle / gentle/ protector) The Proficient. لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْآبْصِرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾
104. Qad (already and affirmatively) came (to) you^b persuader-evidences^w from yourⁿ Lord; so whoever [he] discerned, so for himself^w and whoever [he] blinded (his self) then over it;^w and not on you^b I am surely hafeedhen¹⁵⁷ (iterative keeper-up). قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٠٤﴾
105. And like tha'leka (afar-that-it/ that)^x [We] variegate the Aya'te^w (messages) and to say they:^z you^g studied,¹⁵⁸ and to manifest it^x [We] for a knowing people. وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾
106. Ettabe'a (let-closely follow [you^s]) what (had been) revealed¹⁵⁹ to you^g from your^t Lord; no an elaha (a deity) except Him; and let-shun a'n (off) [you^s] the mushbrekeena (be-they who partner deities with Allah/ he-polytheists). اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾
107. And had Allah willed not partnered they^z (deities with Allah); and not We made you^g over them hafeedhan¹⁶⁰ (iterative keeper-up) and not over them you^g (are) surely a custodian. وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيفًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

¹⁵³ The word “بَدِيع” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See الهادي.

¹⁵⁴ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

¹⁵⁵ The word “لَطِيف” = “رَفِيق” in “اللطيف” in concrete (material) terms it means: fine and in abstract terms, it means: subtle or gentle or both. See البصائر. “اللطيف” is one Allah's most beautiful attributive names, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

¹⁵⁶ The word used is: “بَصَائِر” plural for the singular “بَصِيرَة” = persuader-evidence.

¹⁵⁷ The word “حَفِيف” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

¹⁵⁸ They accused the messenger (SAWS) that he was taught by some Jews or Christians.

¹⁵⁹ See footnote 68 above regarding reveal.

¹⁶⁰ The word “حَفِيف” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

108. And let-not revile you^z who^r they^z invoke of lesser than Allah then they^z (would) revile Allah aggressively by other than knowledge; like *tha'leka* (afar-that-it/that)^x We adorned for every Ummaten^w (people/community)^w their works; afterwards to their Lord (is) their return then *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) them by what they^z were working.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

109. And *aqsamo* (they^z oathbed) by Allah *jahda* (utmost/ultimate) their *ayma'ne* (oaths) indeed *en(if)* came^w (to) them an *Aya'ton*^w (message/sign) surely assuredly¹⁶¹ (would) believe they^z by it; ^wlet-say[you]: verily only the *Aya'te*^w (messages/signs) (are) *enda* (by munificence of/ by Rule of) Allah; and what (makes) you^z perceive surely it^w if (the *Aya'te*^w) came^w¹⁶² they^z believe not.¹⁶³

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنَنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

110. And *noqallebo* ([We] recurrently transpose)¹⁶⁴ their *afedata* (hearts/minds)¹⁶⁵ and their *abssa'ra* (insights/discernments) just-as not they^z believed by it^x first once^w (time^w) and *natharo*¹⁶⁶ ([We] let-alone/forsake / desert) them in their excessiveness addling they.^z

وَنُقَلِّبُ أَفْعَادَهُمْ وَأَبْصَرَهُمْ كَمَا لَوْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

111. And had surely We *naẓẓal'na* (We iteratively descended) to them the angels and spoke (to) them the dead and We thronged over them everything, openly/overtly not they^z were to believe except if Allah wills; [and,] but most (of) them *yajhaloona*¹⁶⁷ (they act ignorantly or incorrectly).

﴿١١١﴾ وَلَوْ أَنَّا زَلَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتُ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لَيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾

112. And like *tha'leka* (afar-that-it/that)^x We made for each prophet a foe¹⁶⁸ the humankind's and the Jinn's Satans [reveal]¹⁶⁹ some (of) them to some a gilded¹⁷⁰ (of) the say^x deceptively; and if willed your^t Lord not did it^x they^z; so *tharrhom*¹⁷¹ (let-

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ

¹⁶¹ The "ل" in "لَيُؤْمِنَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

¹⁶² This "if" for "أَنَّهَا" i.e. the fact, or reality.

¹⁶³ This last sentence of this great *Ayah* is an *informative interrogative* construct, i.e. *informing in inquiry* format. That is, Allah is *asking* and *informing* the "believer," not the *unbelievers*, how do they know that if such an *Ayah* were to come they will *not* believe in it? Hence, saying "يُؤْمِنُونَ" not "تُؤْمِنُونَ."

¹⁶⁴ The word "نُقَلِّبُ" is the intensive form of "قَلَّبَ"; thus, their heart and sight are transposed *time and again* in the affair, like they did before and failed to believe, so this time too.

¹⁶⁵ The Arabic word "الْأَفْعَادَةُ" is plural of "فَوَادٍ" thus "الْأَفْعَادَةُ" = hearts/minds.

¹⁶⁶ The word "tharr," in "نَذَرَهُمْ" = "let-[you] alone/forsake/desert" has no English equivalent *per se*, so we transliterate and parenthetically explain.

¹⁶⁷ The word "يَجْهَلُونَ" = "tajhaloon" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) *did something not correct*.

¹⁶⁸ The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see *اللسان الهادي*.

¹⁶⁹ See footnote 68 regarding *reveal*.

¹⁷⁰ The word "زُخْرُفَ" means *gilded* or "*seemingly attractive*".

¹⁷¹ See footnote 1549 above regarding *tharr*.

alone/forsake [you^s] them) and what *yastarona* (they^z craft a lie for fraudulent end).

فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

113. And to *tassgha* (fondlingly incline) to it^x *afedato* (hearts / minds) (of) whom^r they^z believe not by the Hereafter;^w and to delight it^x they^z and verily *yagtarefo* (to they^z commit/perpetrate) whatever they (are) *mugtatrefo* (committing/perpetrating).

وَلَنَصْنَعَنَّ إِلَيْهِ أَفْعَدَهُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرَّضُوهُ وَلَيَقَرِّفُوا مَا هُمْ مُقَرِّفُونَ ﴿١١٣﴾

114. Do then other than Allah *abtaghey*¹⁷² ([I]earnestly-quest) a referee; while He Who descended to you^b The Book *mufassalan*¹⁷³ (it^x being expounded); and whom^r *aa'taynahom* (We accorded/given them) the book^x they^z know that it^x (is) surely *munaazzalon*¹⁷⁴ (that which had been descended) from your^t Lord by the right, so assuredly let-not be [you^s] of the dubitantes.

أَفَعَيِّرَ اللَّهُ أَتَّبَعِيَ حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

115. And concluded^w your^t Lord's word^w truthfully and justly no substituter for His words^w and He (is) The Samee¹⁷⁵ (The Acute-Hearer/ he Enabler of others to hear/ favorable Answerer to prayer) The Omniscient.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

116. And *en* (if) [you^s] obey most (of) whom^p (are) in the Earth^w they^z mislead you^g a'n (regarding) Allah's path; *en* (not) *yatta'beona* (closely-follow they^z) except the presumption, and not they except conjecturing.

وَأَن تَطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

117. Verily your^t Lord He (is) knowinger (of) whom^p [he] strays a'n (off) His path, and He (is) knowinger by the *muhtadeena*¹⁷⁶ (he-they who are divinely-guided).

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

118. So let eat you^z of what (had been) mentioned Allah's name on it,^x *en* (if/ since) you^c were by His *Aya'te*^w (messages) believers.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِعَايَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

119. And what (is) for you^b that not you^z eat of what (had been) mentioned Allah's name on it;^x and *qad* (already and affirmatively) [He] expounded for you^b what [He] forbad on you^b except what you^z (had been) forced to it;^x and verily many surely mislead they^z by their *ahwa*¹⁷⁷ (tendentious likings) by other than knowledge; verily your^t Lord He (is) knowinger by the aggressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

¹⁷² The word "ابتنى" = "طلب حثيثاً" meaning: earnestly quested.

¹⁷³ The word "mufassala" = "مفصلاً" is singular, masculine, objective noun, meaning that which is made expounded.

¹⁷⁴ The word "munaazzalon" is singular, masculine, objective noun, meaning: that which had been descended.

¹⁷⁵ See the Lexicon attached to this Translation for this multi-meaning word = "السميع."

¹⁷⁶ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

¹⁷⁷ The word "هوى" is singular of "اهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. The Qur'aan and Hadeeth.

120. And *tharo* (let-you^z forsake/leave-off) overt (of) the sin^x and its^x covert; verily who^r they^z earn the sin they^z shall (be) requited by what they^z were *yagtarefona* (committing/perpetrating).

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

121. And let-not eat you^z of what not (had been) mentioned Allah's name on it;^x and verily it^x (is) surely a *fesqon*¹⁷⁸ (a rebellion vis-à-vis Allah's command); and verily the Satans surely [reveal]¹⁷⁹ to their *aw'leya'e*¹⁸⁰ (guardians/allies) to dispute you^z they^z; and *en* (if) you^c obeyed them, certainly you^b (are) surely *mushbrekoona* (be-they who partner deities with Allah/he-polytheists).

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكَ أَوْلِيَاءَهُمْ لِيُجْذِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

122. Is [and] who^p [he] [was] dead then We quickened him and We made for him an illumination^x [he] walks by it^x in the mankind, like whom^p his parable^x/example^x (is) in the darknesses^w not surely [he] (is) egressing from it;^w like *tha'leka* (that-afar-it/that) (had been) adorned for the unbelievers what they^z were working.

أَوَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

123. And like *tha'leka* (afar-that-it/that)^x We made in every village^w its^w bigs criminals to machinate they^z in it;^w and not they^z machinate except by their selves^w and not they^z perceive.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

124. And if came^w (to) them an *Aya'ton*^w (message/prophethood) said they^z: never [we] believe until [we] (are) given like what (had been) given Allah's messengers; Allah (is) knowinger whence [He] make/emplaces His message; will betide whom^r *ajramno*¹⁸¹ (be-they who had committed crime) cringe *enda* (by rule of) Allah and a severe torment by what they^z were machining.

وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ إِنَّ اللَّهَ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

125. So whomever Allah wants to divinely-guide *yashrah* ([He] delightedly opens) his chest for Islam; and whomever [He] wants to mislead him [He] makes his chest narrow *harajan*¹⁸² (constrictive/sinful) as if

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَقُ

¹⁷⁸ See the *Lexicon* attached to this Translation for an elaboration on this rather important word.

¹⁷⁹ See footnote 68 above regarding reveal.

¹⁸⁰ The word "أَوْلِيَاءَ" could also mean: friends, protectors.

¹⁸¹ The word "أَجْرَمُوا" is made up of two parts: (1) "أَجْرَمَ" and (2) the "مُوا" = the absentees masculine speakers' pronoun for a plural. However, part (1) "أَجْرَمُوا" is a past tense for which there is no English correspondent verb. So, the closest approximation to that is: "crime committed," which slightly different than the original text.

¹⁸² The word "حَرَجٌ" = "أَضْيَقُ الضَّيِّقِ" see "اللسان," e.g.: if you were to get two identical sheets of papers and put =

only *yassa'ado* (to distressingly gradually-ascends[he])¹⁸³ in the sky,^w like *tha'leka* (afar-that-it/that)^x makes Allah the *rejsa*^x (*filth/anathema*)^x over whom^r not believe they.^z

فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ
الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٦٥﴾

126. And this (*is*) *Sseratto* (road/way) (*of*) your^t Lord straight, *qad* (already and affirmatively) expounded We the *Aya'te*^w (messages/signs/proofs) for a people *yadhbakkarona* (repetitively-remind them^r).

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ
فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٦٦﴾

127. For them the Peace's home^w¹⁸⁴ *enda* (by munificence *of/ by Rule of*) their Lord, and He (*is*) their *Wa'leyo* (Guardian/Ally) by what they^z were working.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ
وَلِيُّهُمْ يَمَّا كَانُوا يَعْمَلُونَ ﴿١٦٧﴾

128. And day [He] throngs them together, O, the Jinn community *qad* (already and affirmatively) *istakthartom*¹⁸⁵ (affirmably waxed you^r) of the humankind; and said their *aw'leya*¹⁸⁶ (guardians /allies) of the humankind: O, our Lord, *istamta'a*¹⁸⁷ (had lengthily affirmably enjoyed the transitory worldly delights) some of us by some and we reached our *ajala*¹⁸⁸ (term-limit), which^x *ajjalta* ([You^s] term-limited) for us; said [He]: the Hell^w (*is*) yourⁿ *mathwa*¹⁸⁹ (obligatory: long-term/semi-permanent-abode) immortals (you all are) in it,^w except whatever¹⁹⁰ Allah wills; verily your^t Lord (*is*) *Hakeemon*¹⁹¹ (infinite *hekma*)¹⁹² Effector), Omniscient.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَمْعَشِرُ
الْجِنِّ قَدْ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ
وَقَالَ أَوْلِيَائِهِمْ مِنَ الْإِنْسِ رَبَّنَا
اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا
أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ
مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ
اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٦٨﴾

129. And like *tha'leka* (afar-that-it)^x *nowalli* (We: empower/enable) some (*of*) the *dha'lemeena*¹⁹³ (injustice-doers) (*on*) some (injustice-doers) by what they^z were earning.

وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا
يَمَّا كَانُوا يَكْسِبُونَ ﴿١٦٩﴾

130. O, community (*of*) the Jinn and the humankind: did not *ya'atee* (appear/come to) you^b messengers of (*among*) you^b narrating they^z on you^b My *Aya'te*^w (messages) and they^z warn you^b (*about*) yourⁿ *lega'a*

يَمْعَشِرُ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ
رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ
آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ

= them congruently against one another the space between them is called “*حرج*,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “*حرج*” could mean “*sin*.”

¹⁸³ The word “*اصعد*” is unlike “*صعد*,” as “*اصعد*” means *صعد بجهد متعب متتالي*. See *اللسان*.

¹⁸⁴ The expression “Peace's home” is figurative Arabic tongue expression meaning: Paradise.

¹⁸⁵ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

¹⁸⁶ The word “*أولياء*” could also mean: friends, protectors.

¹⁸⁷ The word “*استمتع*” is “*يتمتع طويلا*,” see “*الهادي*” hence lengthily is added to emphasize this concept.

¹⁸⁸ The word “*الاجل*” means term-limit, see *اللسان*.

¹⁸⁹ In “*اللسان*” “*ثوى*” = *هلك*; and “*مثنوى*” in The Qur'aan overwhelmingly is joined with Hell. So, whoever is in the “*مثنوى*” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so “*forced: long-term/semi-permanent-abode*” seems to me rather appropriate.

¹⁹⁰ The particle “*ما*” is “*اسم أو أداة شرط*,” = conditional noun/particle; or “*ما*” = “*اسم موصول*” = connective noun meaning that which. See *الذر المصون*, لـ أحمد الحلب و *إعراب القرآن*، لمحمود صافي.

¹⁹¹ See the *Lexicon* attached to this Translation for an exposition on the words “*الحكيم*” and “*حكيم*.”

¹⁹² See the *Lexicon* attached to this Translation for “*hekma*.”

¹⁹³ The “*ظالمين*” = “the injustice-doer,” as “*الظلم*” = “injustice.”

(meeting with) this-day; said they:^z we witnessed /testified on ourselves;^w and beguiled^w them the life^w (of) the world^w and they^z witnessed/testified on their selves^w that they^z were unbelievers.

هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا
وَعَرَّيْنَاهُمْ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى
أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

131. *Tha'leka* (afar-that-it/that)^x surely not was your^t Lord *muh'leka* (perishing/causer to perish) the villages^w by *dbulmen* (polytheism/injustice) while its^w people (are) *ghafeloona* (they who are unaware).

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ
الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَفِلُونَ ﴿١٣١﴾

132. And for each (are) ranks^w of what they^z worked and your^t Lord (is) not indeed a neglecter *amma* (regarding) what they^z work.

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

133. And your^t Lord, The Rich, mercy^w possessor, *en* (if) [He] wills [He] undoes you^b and *yastakblef* ([He] affirmably makes vicegerents) from after you^b whatever¹⁹⁴ [He] wills; just-as [He] constituted you^b of other people's progeny/creation.¹⁹⁵

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ
يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ
مِمَّا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ
قَوْمٍ آخَرِينَ ﴿١٣٣﴾

134. Verily what you^z (are being) promised surely (it^x is) *aa'ten* (approaching/coming); and not you^c (are) surely enfeeblers.

إِنَّ مَا تُوْعَدُونَ لَأَتِيٌّ وَمَا
أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

135. Let-say [you^s]: O, my people let-work you^z over yourⁿ status, verily I am a worker ([over mine]); so you^z will know for whom^p (to) be for him the home's^{w196} (world's/Hereafter's) consequence;^w verily it^x (the truth^x), not prosper the *dha'lemoona*¹⁹⁷ (injustice-doers).

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ
إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ
تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا
يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

136. And they^z made for Allah of what *thara'a* ([He] created/propagated/manifested) of the *bartha* (tillage/cultivation) and the *an'aa'me*^{w198} (cattle/sheep/goats/and camels)^w a lot then said they:^z this (is) for Allah by their claim and this (is) for our partners (their deities); so what [was] for their partners so [it^x] reaches not to Allah and what [was] for Allah so it^x reaches to their partners; fouled what they^z rule.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ
وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا
لِلَّهِ بِرَعِيَّتِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا
كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ
إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ
يَصِلُ إِلَى اللَّهِ شُرَكَائِهِمْ سَاءَ
مَا يَحْكُمُونَ ﴿١٣٦﴾

¹⁹⁴ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See محمود صافي، إعراب القرآن، لاهور، دار الفکر، ١٩٨٠.

¹⁹⁵ The word “ذرية” linguistically has double meaning: (1) creation or (2) progeny. See الهادي. Clearly in this context creation is what applies.

¹⁹⁶ See the Lexicon attached to this Translation for the word “dar” which has several meanings. Among such meanings in this context are: (1) this world and (2) the hereafter.

¹⁹⁷ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.”

¹⁹⁸ The word “the an'aa'm” = “الأنعام” or “neam” “نعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف و ظلف” = cattle, sheep, goats, and camels

137. And like *tha'leka* (*afar-that-it/that*)^x adorned for a multitude of the *mushbrekeena* (*he-they who partner deities with Allah/he-polytheists*) murder (*of*) their children their partners to *yurdo*¹⁹⁹ (*cause to: perish /die-out*) them and to addle they^z on them their religion;²⁰⁰ and if willed Allah not done it^x they;^z so let-leave them [*you*^s] and what *yaftarona* (*they^z craft a lie for fraudulent end*).

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ
مِّنَ الْمُشْرِكِينَ قَتْلَ
أَوْلَادِهِمْ شُرَكَاءَهُمْ لِيَرُدُّوهُمْ
وَلِيَلْسِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ
شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ
وَمَا يَفْعَلُونَ ﴿١٣٧﴾

138. And said they:^z this^w (*are*) *an'aa'mon*^{w201} (*cattle/ sheep/ goats/ and camels*)^w and *harthon*²⁰² (*tillage/ crops /produce*) (*are*) sacrosanct/taboo not *yatt'amo* (*[he] ingests*) it^w except whom^p we will, by their claim; and *an'aa'mon*^w (*had been*) forbidden^w its^w backs and *an'aa'mon*^w they^z mention not over it^w Allah's name, *ifteyra'an* (*craftily fabricated lie for fraudulent end*) on Him; [*He*] will requite them by what they^z were *yaftarona* (*they^z craft a lie for fraudulent end*).

وَقَالُوا هَذِهِ أُنْعُمٌ وَحَرَّتْ
حَبْرٌ لَا يَطْعُمُهَا إِلَّا مَنْ نَّشَاءَ
بِرِغْمِهِمْ وَأَنْعُمٌ حُرِّمَتْ طُهُورُهَا
وَأُنْعُمٌ لَا يَذْكُرُونَ أَسْمَاءَ اللَّهِ عَلَيْهَا
أَفْتَرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا
كَانُوا يَفْعَلُونَ ﴿١٣٨﴾

139. And said they^z what (*is*) in the bellies of this^w the *an'aa'me*^{w203} (*cattle/ sheep/ goats/ and camels*)^w (*are*) purely for our males and (*are*) *muharramon* (*forbidden/ illegitimate*) on our spouses; and *en* (*if*) be (*it*^x) a carrion then they (*are*) in it^x sharers; requites them [*He*] will, (*for*) their description; verily He (*is*) *Hakeemon*²⁰⁴ (*infinitebekmah*²⁰⁵ Possessor) Omniscient.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ
الْأَنْعَمِ خَالِصَةٌ لِّذَكَرِنَا وَمُحَرَّمٌ
عَلَىٰ أَرْوَاجِنَا وَإِنْ يَكُن مِّثْنَةً
فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ
وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

140. *Qad* (*already and affirmatively*) lost who^r they^z killed their children preposterously by other than knowledge and they^z forbad what Allah *razaqa* (*provided/availed*) them *ifteyra'an* (*craftily fabricated lie for fraudulent end*) on Allah; *qad* (*already and affirmatively*) strayed they^z and they^z were not *muhtadeena*²⁰⁶ (*he-they who are divinely-guided*).

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ
سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا
رَزَقَهُمُ اللَّهُ أَفْتَرَاءً عَلَى اللَّهِ قَدْ
ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

141. And He Who established gardens^w trellised^w and other than trellised^w and the date-palms^w and the *zar'aa*^{x207} (*the vegetation after sprouting*)^x dissimilar its^x *okola*²⁰⁸ (*fruits/ morsel/ edibles*); and the olives and the

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ
مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ
وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ

¹⁹⁹ The word “يردوهم” means to *die out* them, cause them to cease living completely.

²⁰⁰ Presumably the religion of *Ismael* (*Ishmael*), which they had corrupted.

²⁰¹ The word “the *an'amo*” = “الأنعام” or “*neam*” “نعم” means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: “كل ذي خلف وظلف” = *cattle, sheep, goats, and camels*.

²⁰² The word “حرث” has *multiple meanings*; in this context it means *crops* or *produce*. See *روح المعاني* and *اللسان*.

²⁰³ Ibid.

²⁰⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

²⁰⁵ See the *Lexicon* attached to this *Translation* for “*bekma*.”

²⁰⁶ See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*”/“*muhtadeen*.”

²⁰⁷ See the *Lexicon* attached to this *Translation* or the *Introduction* for details on this *unique word*.

²⁰⁸ The word “*okol'e*” = “أكل” is *singular, masculine, subjective noun* having *several meanings*: (1) the *fruits*, (2) =

pomegranates, a look-alike and other than a similar; let-eat you^z of its^x *thama're*^x (yields/crops)^x if [it^x] *athmara* (yielded/cropped) and *aa'to* (let-[you^z] accord / allot) its^x right²⁰⁹ (on) day of its^x harvest; and let-not you^z squander; verily He loves not the prodigals /squanderers.

وَالرَّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاثُوا
حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

142. And of the *an'aa'me*^w (cattle/sheep/goats/and camels)^w a burden-carrier^{w210} and a *farshan*²¹¹ (small *an'aa'me* for consumption); let-eat you^z of what Allah provided you,^z and let-not *tatta'be'o* (closely-follow you^z) the steps of the Satan; verily he (is) for you^z a foe²¹² manifest.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَانٌ
كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا
تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ إِنَّهُ لَكُمْ
عَدُوٌّ مُبِينٌ ﴿١٤٢﴾

143. Eight pairs: of the sheep twain and of the goat twain; let-say [you^s]: did the twain male forbad [He] or the twain females; or (that) comprised^w [on it^x] the twain females' wombs; *nabbe'oney* (let inform me you^f by piece-of-significant-and-availing-news) by knowledge, *en(if)* you^c were *ssadeqeena* (always-truth-enforcers).

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ
وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آلَّذَاكِرَيْنِ
حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ
عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نُبَوِّئُ بِعِلْمٍ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

144. And of the camels twain and of the cattle^w twain let-say [you^s]: did the twain male forbad [He] or the twain females; or (that) comprised^w [on it^x] the twain females' wombs; or you^c were witnesses *edh* (when) enjoined you^b Allah by this; so who^a (is) wronger²¹³ than of whom^p *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie to mislead [he] the mankind by other than a knowledge; verily Allah not *yahdey* (divinely-guides) the people, the *dha'lemeena*²¹⁴ (injustice-doers).

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ
قُلْ آلَّذَاكِرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ
أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ
أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْكُمُ
اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى
عَلَى اللَّهِ كَذِبًا يُضِلُّ النَّاسَ بِغَيْرِ
عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٤٤﴾

145. Let-say [you^s]: [I] find not in what (had been) revealed²¹⁵ to me *muharraman* (forbidden/illegitimate) on *tta'emon* (ingestion-taker) *yatt'amo* ([he] ingests/eats) it^x except that [it^x] be a carrion^w or blood *masfohan*²¹⁶

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا
عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ
يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ

= the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit.

²⁰⁹ Here "its right" means the *Zakah* (the prescribed *Sharey'a* almsgiving) according to a great many commentators; but others maintain that in addition to the *Zakah*, this "right" means a portion of the harvest to be given as charity to the poor who happen to attend the harvesting, as was customary before the *Zakah* was decreed.

²¹⁰ The word "حَمُولَةٌ" means those animals of the "an'aam" that could carry burdens on their bodies.

²¹¹ The word "فرشاً" has many meanings, among them as in this context, the small *an'aam* for consumption.

²¹² The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see **اللسان الهادي**.

²¹³ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger".

²¹⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

²¹⁵ See footnote 68 above regarding *reveal*.

²¹⁶ The word "masfohan" is singular, masculine, objective noun, meaning that which is being poured forth, for which there is no English equivalent.

(which is being poured forth), or flesh (of) a swine so verily it^x (is) a *rejson*^x (filth/anathema)^x or a *fesqan*²¹⁷ (rebellion vis-à-vis Allah's command) (had been) invoked for other than Allah by it;^x so whoever [he] (had been) forced other than a transgressor and neither an aggressor, then verily your^t Lord (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

لَحْمَ خَنِزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ
فَسَقًا أَهْلَ لَيْغٍ لَّيْغٍ إِلَهُ بِهِ فَمَنْ
أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ عَفُورٌ رَحِيمٌ ﴿١٤٥﴾

146. And on whom^r *bado*²¹⁸ (they who had adopted the Jewish "law"/customs/repented) We forbade every claw possessor; and of the cattle^w and the sheep^w We forbade on them their both fats save what bore^w their both backs or the entrails or what (goat) mixed by a bone; *tha'leka* (afar-that-it/that)^x We requited them by their *baghya* (selfish envy/transgression) and verily We surely (are) *ssadeqoona* (always truth enforcers).

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا
كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ
وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا
إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ
الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ
جَزَيْنَهُمْ بِغَيْرِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

147. Then *en*(if) they^z denied you^g then let-say [you^s]: yourⁿ Lord (is) possessor (of) a broad^w/vast^w mercy^w and not (to be averted/forthwith-retained) His *ba'saso*²¹⁹ (intense torment) a'n(off) the people, the criminals.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو
رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ
الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

148. Shall say who^r they^z partnered (deities with Allah) had Allah willed not partnered we and nor our fathers and nor forbade we of a thing; like *tha'leka* (afar-that-it/that)^x denied they^z of before them until they^z tasted Our *ba'asa* (intense torment); let-say [you^s]: do you^z have of a knowledge^x so *tokhrejo* (you^z produce) it^x for us; *en* (not) *tatta'be'ona* (closely-follow youⁿ) except the presumption, and *en* you^f (are) except conjecturing.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا
أَشْرَكْنَا وَلَا ءَابَاؤُنَا وَلَا حَرَمْنَا
مِنْ شَيْءٍ كَذَلِكَ كَذَبَ الَّذِينَ
مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ
هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ
لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ
أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

149. Let-say [you^s]: so for Allah (is) the ultimate^w argument,^w then if [He] willed surely [He] (would have) surely *bada* (divinely-guided) you^z wholes.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ فَلَوْ شَاءَ
لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾

150. Let-ay [you^s]: *halomma*²²⁰ (bring forth) yourⁿ witnesses/testifiers, who^r (would) testify they^z that Allah forbade this, so *en* (if) testified they^z, then

قُلْ هَلَمْ شُهِدَآكُمْ الَّذِينَ
يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ

²¹⁷ See the *Lexicon* attached to this Translation for an elaboration on this rather important word.

²¹⁸ The word "bada" for the singular and "bado" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion.

²¹⁹ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

²²⁰ The Arabic word "هَلَمْ" has several meanings, such as: come forth, come on, bring (me), give (me).

let-not testify [you^s] with them and let-not *tattabe'a* (*closely-followed* [you^s]) *ahwa* (*tendentious likings*) (*of*) whom^r they^z denied by Our *Aya'te*^w (*messages*) and who believe they^z not by the Hereafter^w and they by their Lord *ya'adeelona* (*they^z equalize/partner other deities as coequals to Allah*).

شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا
تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ
بِرَبِّهِمْ يَدُولُونَ ﴿١٥٠﴾

151. Let-say [you^s], let-come you^z [I] recite what forbade yourⁿ Lord on you:^z that not you^z partner (*other deities*) by Him a thing, and by both the begetters (*parents*) *ehsan* (*meritorious deed*); and let-not you^z kill yourⁿ children of penury; We *narzogo* (*[We] provide/allot*) you^b and *eyyahum*²²¹ (*indeed including them*); and let-not near you^z the profanities^w²²² what appeared/manifested of it^w and what hid; and let-not kill you^z the self^w which^u Allah hallowed /forbad except by the right *tha'lekum* (*collective-afar-He*)^x [He] enjoined you^z by it^x *la'alla* (*craving currently unavailable deed that, perhaps*) you^b cerebrate you.^z

﴿١٥١﴾ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ
رَبُّكُمْ عَلَيْكُمْ أَلَا تُشْرِكُوا بِهِ
شَيْئًا وَّ بِالَّذِينَ أَحْسَنَّا وَلَا
تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَيْتُمْ
تَحْنُ نَرِزُقُكُمْ وَإِيَّاهُمْ وَلَا
تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
وَمَا بَطَّنَ وَلَا تَقْتُلُوا أَنْفُسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَ
وَصَّيْنَكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٢﴾

152. And let-not near you^z the orphan's possession except by which^u (*is*) *absa'no*²²³ (*perfecter and beautifuler*) until [he] attains his *ashudda*²²⁴ (*prime/full mental and physical strengths*); and let-fulfill²²⁵ you^z the measure and the balance by the *qesstee*²²⁶ (*rendering absolute-justice post removal of injustice*); not [We] charge a self^w except its^w capacity; and if said²²⁷ you^c then *e'edelo* (*let-be-just you^z*) and albeit [he] was kin-possessor, and by Allah's covenant let-fulfill you^z *Tha'lekum* (*collective-afar-He*)^x [He] enjoined you^z by it,^x *la'alla* (*craving currently unavailable deed that, perhaps*) you^b reminisce you.^z

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا
تُكِلُفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا
قُلْتُمْ فَأَعْدُوا وَلَوْ كَانَ ذَا قُرْبًى
وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَ
وَصَّيْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾

153. And verily this (*is*) My *Sseratte*^x (*road/way*)^x straight, so *etta'be'o* (*let-closely-follow you^z*) it^x and let-not *tattabe'o* (*closely-follow you^z*) the paths,²²⁸ then sundered by you^z off His path; *Tha'lekum* (*collective-afar-He*)^x enjoined you^z [He] by it^x *la'alla* (*craving*

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ
عَنْ سَبِيلِهِ ذَلِكَ وَصَّيْنَكُمْ بِهِ

²²¹ The word "إِيَّاهُ" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

²²² The word "فَوَاحِشُ" = "profanity" (plural "فَوَاحِشُ" as indefinite noun or plural "الفَوَاحِشُ" as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word "فَاحِشَةٌ" or "الفَاحِشَةُ" is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

²²³ There is no English word for أَحْسَنُ = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

²²⁴ The Arabic word "ashudda" = "أَشَدُّهُ" translated as [his "prime, full strength"] meaning reached the ideal age of physical and mental strengths.

²²⁵ The word "أَوْفُوا" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole. So, "أَوْفُوا" means you endeavor and gather the last part of an obligation and fulfill it.

²²⁶ See the *Lexicon* attached to this Translation for the difference between "القسط" and "العدل".

²²⁷ That is to say in a statement of judgment or decision in any case of dispute.

²²⁸ That is "other" paths.

currently unavailable deed that, perhaps) you^b *tattaqoona* (reverently guard you^z not to displease Allah).

لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

154. Afterwards *aa'tayna* (*We accorded/gave*) *Mosa* (*Moses*) the book conclusively²²⁹ on whom^x *ahasana* ([*he who rendered meritorious-deed/say*]), and an expounding for everything, and a *hudan* (*divine-guidance*)^x and a mercy,^w *la'alla* (*craving currently unavailable deed that/perhaps*) they by their Lord's *lega'a* (*meeting with*) believe they.^z

ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

155. And this (*is*) a book^x We descended it^x blessed^x so *ettabe'o* (*let-you^z closely-follow*) it^x and *ettaqo* (*let reverentially guard you^z not to displease Allah*) *la'alla* (*craving currently unavailable deed that, perhaps*) you^b *turbamoona* (*you^z be mercy-given*).

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

156. That-not²³⁰ you^z say: verily only the book (*had been*) descended on *ta'efatayn^w* (*band/party*)^w of before us; and *en*²³¹ (*indeed*) We were regarding their study (*are*) surely neglectors.

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

157. Or say you:^z had that we (*had been*) descended on us the book surely (*we would have been*) *ahda* (*of better/more divinely-guided*) than them; so *qad* (*already and affirmatively*) came^x (*to*) you^b evidence^w from yourⁿ Lord and a *hudan* (*divine-guidance*)^x and a mercy;^w so who^a (*is*) wronger²³² than who^p [*he*] denied by Allah's *Aya'te^w* (*messages/The Qur'aan*) and [*he*] shunned *a'n* (*off*) it,^w [*We*] shall requite whom^r they^z shun *a'n* Our *Aya'te^w* the ill torment by what they^z were shunning.

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ ءَايَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

158. Do they^z wait/look except that *ta'teya^w* (*approach / come to*)^w them the angels or *ya'ateya^x* (*approaches/ comes*)^x your^t Lord or *ya'ateya^x* some (*of*) your^t Lord's *Aya'te^w* (*miracles/signs/proofs*); day *ya'atee^x* (*appear/happen*)^x some (*of*) your^t Lord's *Aya'te^w* benefits not a self^w its^w belief not had believed-she^y of before or earned-she^y in its^w belief a *khayran* (*worship / goodness/desirables*); let-say[*you^s*]:let-wait you^z verily we (*are*) *muntadheroona* (*ones that are waiting*).

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ ءَايَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ ءَايَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ أَنْظِرُوا إِنَّا مُنْظِرُونَ ﴿١٥٨﴾

159. Verily who^r they^z sundered their religion and they^z were sects/factions,²³³ not you^g (*are*) of them

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا

²²⁹ See the *Lexicon* attached to this Translation for more elaboration on this word, for the distinctive difference between "conclusion" and "completion." Thus, the book was given in *conclusion* to he who *accepted it and complied with its dicta*, primarily the great messenger of Allah *Mosa* (*Moses*), *peace be upon him*, or any one who likewise *accepted the book and complied with its dicta*.

²³⁰ This "إن" is for "لنلا," which means *so-that-not*.

²³¹ The particle "إن" has several applications, here (and Allah knows best) it means *surely, certainly, indeed*.

²³² See the *Lexicon* attached to this Translation for "ظالم" = "فَاعِلُ الظلم" = "injustice-doer" and "ظلم" = "wronger."

²³³ The word "شيع" = "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger

of a thing; verily only their matter (is) to Allah afterwards *youna'bbe'o* ([He] inform by piece-of-significant-and-availing-news) them by what they^z were doing.

لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٦١﴾

160. Whoever came^x [he] by a *hasanatey*^w (meritorious-deed)^w verily for him ten folds its^w like, and whoever came^x [he] by the *sayye'aa'te*^w (demeritorious-deed)^w then not (to be) requited [he] except its^w like, while they (are) not *yodh'lamoona*²³⁴ (to be wronged they^z).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَلٍ هَاتَا وَمَنْ جَاءَ بِالْسَيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

161. Let-say [you^s]: verily I *hada* (divinely-guided) me my Lord to *Sseratten* (single and specific Path) straight, a religion *geyaman*²³⁵ (forthright/suitable for living), (Ebraheema's (Abraham)'s sect^w/faith^w *haneefan*²³⁶ (rightly inclined be) and [he] was not of the *mushrekeena* (he-they who partner deities with Allah/ he-polytheists).

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

162. Let-say [you^s]: verily my Prayer^w and my *nosok* (worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca)^x and my living^x and my dying^x (all are) for Allah the worlds' Lord.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

163. No partner for Him and by *tha'leka* (afar-that-it/that)^x I (had been) commanded and I am the Muslims' first.

لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

164. Let-say [you^s]: do other than Allah [I] desire a Lord while He (is) Lord (of) everything; and earns^w not every self^w except on it;^w and not *ta'zero* (ill-burdens, sins, offends) a *wa'zeyra'ton* (she-ill-burden-bearer/ she-sinner/ she-offender) another's *wezra* (an ill-burden/ sin/ offense);²³⁷ afterwards to yourⁿ Lord (is) yourⁿ return, then *youn'bbe'o* ([He] inform by piece-of-significant-and-availing-news) you^b by what you^c were in it^x differing.

قُلْ أَغْنَى اللَّهُ أَعْنِيَ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِرُ وَازِرَةً وَزَرَ أُخْرَى ثُمَّ إِلَىٰ رَبِّكَ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٤﴾

165. And He Who made you^b the Earth's^w *khala'ef*²³⁸ (iterative successors) and [He] raised some (of) you^b above some ranks^w to essay you^z [He] in what *aa'ta* ([He] accorded/ allot) you,^b verily your^t Lord (is) swift (in) the punishment and verily He surely (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

group following and succoring each other.

²³⁴ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

²³⁵ The word "قيما" = "مستقيما" i.e. means *forthright/suitable for living*. See *اللسان ، الراغب*.

²³⁶ The word "حنيفاً" = "ميلاً" is an *adverbial construct*, hence "leanly." See *إعراب القرآن ، لمحمود صافي*. The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he *leaned away* from his people's faith which was based on *multiple* idols' worships.

²³⁷ See the *Lexicon* attached to this *Translation* regarding *ill-burden*.

²³⁸ The word "خلاف" = plural for "خالف" = successor, i.e. a *masculine plural*; while "خلفاء" = plural of "خليفة". +

آياتها
206
Ayahسُورَةُ الْأَعْرَافِ
Surato Al'aara'fe
(The Heights)ترتيبها
7
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*1. *Alif Lam Meem Ssadd*.¹

المص ١

2. A Book^x (*had been*) descended to you^g so let-not be in your chest a *harajon*² (*constraint/sin*) from it;^x to warn [you^s] by it;^x and a reminiscence/remembrance^{w3} for the believers.

كُنْتُ أَنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِنُنْذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ ٢

3. *Ettabe'o* (*let-closely follow you^z*) what (*had been*) descended to you^b from yourⁿ Lord and let-not *tattabe'o* (*closely-follow you^z*) of lesser than Him *aw'leyaa*⁴ (*guardian/ ally*), little you^z reminisce.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ٣

4. And how-many⁵ of a village^w We perished it;^w so came (to) it^w Our *Ba'so* (*intense: Torment/Might*) *bayatan* (*nocturnally*) or they were noon-napping / noon-nappers.⁶

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ٤

5. Then not was their invocation⁷ *edh* (*when*) came (to) them Our *Ba'so* (*intense: Torment/Might*) except that they^z said: verily we were *dha'lemeena*⁸ (*injustice-doers*).

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ٥

6. Then⁹ verily assuredly¹⁰ question [We] whom^r (*had been*) sent to them¹¹ and verily assuredly question [We] the *mursaleena* (*sent-messengers*).

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ٦

7. So surely [We] assuredly¹² narrate on them by knowledge and not We were absentees.

فَلَنَقْصُصَ عَلَيْهِمْ عِلْمَهُمْ وَمَا كُنَّا غَائِبِينَ ٧

¹ See the details in the *Lexicon* attached to this Translation.² The word "حرج" = "أضيق الضيق"، see "اللسان"، e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج"، that is there is practically nothing narrower than that space between the two sheets of paper. Also, "حرج" could mean "sin."³ The word "نذكرى" is "reminiscence" based on this great Ayah, "And if the Satan (cause:) you^g to assuredly forget then let-not [you^s] sit, after [the] reminiscence" (S6: 68).⁴ The word "أولياء" could also mean, among them: *protector, friend*.⁵ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."⁶ The word "قائلون" denotes: *noon-napping* or it is a plural for "قائل"، who takes a *noon-nap*. But what must be pointed out is that "nap" in English means *any sleep for a brief period during the day*. That is why the prefix of "noon" here to specify the time of such a nap.⁷ The word "دعوى" has two distinctly different meanings. (a) *Invocation*, or (b) *Argument*, in a situation.⁸ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."⁹ Many of the *Qur'aanic* commentators consider this "ف" as an article of "عطف" = *copulative (connective)*, or *inceptive*, i.e. indicating a beginning or a resumption of speech.¹⁰ The "ل" in "لننسالن" is a juratory "ل" = "القسم" amounting to = "التأكيد"، i.e. *affirmation*, expressed here by "assuredly."¹¹ That is *message* or *messenger*. The "ل" in "لننسالن" is a juratory "ل" = "القسم" amounting to = "التأكيد"، i.e. *affirmation*, expressed here by "assuredly". See إعراب القرآن، لمحمود صافي and الفرطبي.¹² The "ل" in "لننقصن" is a juratory "ل" = "القسم" amounting to = "التأكيد"، i.e. *affirmation*, expressed here by "assuredly"

8. And the weight then-day (*is*) the right; so whoever *thagolat* (*became heavy*)^w his weights^w then those, they (*are*) the thrivers. وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾
9. And whoever lightened^w his weights^w then those who^r they^z lost their selves^w for what they^z were by Our *Aya'te*^w (*messages*^w) wronging¹³ they.^z وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ يَمَّا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾
10. And *laqad* (*verily, already and affirmatively*) We empowered/established¹⁴ you^b in the Earth^w and We made for you^b in it^w livelihoods, little indeed¹⁵ you^z thank. وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشٌ قَلِيلًا مَا تَشْكُرُونَ ﴿١٠﴾
11. And *laqad* (*verily, already and affirmatively*) We created you;^b afterwards We portrayed/fashioned you;^b afterwards We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblis (*Satan*) [*he*] [*was*] not of the *sa'jedeena* (*they who kowtowed/they who were kowtowing*). وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾
12. Said [*He*]: what prevented you^g not to kowtow [*you*^s] *edh* (*since/when*) I commanded you;^g said [*he*]: I am *khayron* (*choicer/superior/worthier*) than him; You^g created me of a fire^w and You^g created him of a mud. قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِمَّنْ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾
13. Said [*He*]: so *ebbett*¹⁶ (*let-[you]^s dwell/dwell-basehly/migrate/immigrate*) from it,^w so not [*it*^x] be for you^g to *tatakabbara*¹⁷ (*[you]^s practice pridefullness*) in it;^w so let-egress [*you*^s], verily you^g (*are*) of the cringers. قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾
14. Said [*he*]: let- [*You*^s] reprieve me until day (*to be*) resurrected they.^z قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾
15. Said [*He*]: verily you^g (*are*) of the *mundhareena*¹⁸ (*they who are reprieved*). قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾
16. Said [*he*]: so by indeed,¹⁹ *aghawamey*²⁰ (*[You]^s had me indulgently stray and so be disappointed*) surely I (*shall*) assuredly²¹ sit for them (*at*) Your^t *Sseratta* (*road/way*) the straight. قَالَ فِيمَا آغَاوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

¹³ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

¹⁴ The word “مَكَّنَ” in “مَكَّنَّاكُمْ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” could also imply or connote the same as “مَكَّنَ” *per se*.

¹⁵ See the *Lexicon* attached to this Translation regarding, “ما المصدرية” = the infinitive *ma*.

¹⁶ The word “اهبطوا” rooted in “هبط,” meaning: *alight/descended/condescended*. Also, “هبط”= *dwelled/dwelled in evil*. See the *لسان*. Really it means “تخرج” or *emigrated/immigrated*. Example: in *Ayat* (S2:61) “اهبطوا مصرًا”= *ebbetto Misra*.

¹⁷ The word “tatakabbar”=“تتكبر” does not have an exact English equivalent *per se*. It is a *present/future* tense addressing an addressee: *practice pridefullness*. Hence, we transliterate and parenthetically explain.

¹⁸ The word “mundhareen”=“المنظرين” is an *objective masculine plural noun*, meaning *those who are reprieved*.

¹⁹ See the *Lexicon* attached to this Translation regarding, “ما المصدرية” = the infinitive *ma*.

²⁰ The word “آغوى” in “آغويتني”=“إنهمك في الضلال و خاب,” so *he: indulgently strayed and was disappointed*. See the *لسان*.

²¹ The “ل” in “لأقعدن” and “لأملن,” in the following two *Ayat*: 17 & 18 all are *juratory* “ل”=“القسام” amounting to=“التأكيد,” i.e. *affirmation, expressed in all case by “assuredly”*

17. Afterwards surely assuredly *aa'tee* ([I] *approach/come to*) them from between their hands^w and from their rears and *a'n* (*side-of*) their rights and *a'n* their lefts and not [You^s] find most (*of*) them thankers. ثُمَّ لَا يَبْتَهُمُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾
18. Said [He]: let-egress [you^s] from it^w *madh'ooman*²² (*strongly dispraised*) *madhooran* (*he who is driven-away from Allah's mercy/ he who is reprobated*); surely whoever [he] followed you^s of them verily I (*shall*) assuredly fill Hell^w of you^z wholes. قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَذْجُورًا لَنْ يَبْعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾
19. And O, Adam: let-reside [you^s], you^s and your^t spouse (*wife*), the Paradise^w so both eat from whence both willed and not both near this-she, the tree,^w then both be of the *dha'lemeena*²³ (*injustice-doers*) وَيَتَذَكَّرُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾
20. Then whispered for them both the Satan, to [he] discloses/ flashes for them both what (*had been*) hidden *a'n* (*regarding*) them both of *san'aa'tebema*^w (*their private-parts*),^w and said [he]: not restrained you both Lord (*of*) [you both] *a'n* this-she,²⁴ the tree,^w except that be both two angels or be both of the immortals. فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾
21. And mutually *qasama* ([he] *3oathed*) them both: verily I am for you both surely of the (*sincere*)-advisors.²⁵ وَقَاسَمَهُمَا إِنِّي لَكُمَا لِنَاصِحٍ ﴿٢١﴾
22. So [he] indicated (*to*) them both by inveiglement; so *lamma* (*when/whence*) both tasted the tree^w appeared^w for them both *san'aa'te'hema*^w (*their private-parts*)^w and both commenced [both] vamping-up on them both by the Paradise's^w leaves; and called them both Lord (*of*) them both: have not [I] restrain you both *a'n* (*off/ regarding*) *telkoma*²⁶ (*both of you that-afar-she/that*)^w the tree,^w فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا

²² The word "*math'ooman*" "*مَذْمُومًا*" = strongly dispraised. It is a masculine, singular, objective noun, no English equivalent for it.

²³ The "*ظالمين*" = "the injustice-doer," as "*الظلم*" = "injustice." See footnote 148 below.

²⁴ In Arabic "*tree*" is a feminine. That is why the reference to it is by the feminized pronoun: "[this-she]".

²⁵ The word "*ناصحين*" = "*naseheen*" is plural, masculine, subjective noun. But first the word "*نصح*" in "*ناصحين*" in Arabic defines and implies more than its English supposed equivalent "*advised*." The Arabic "*نصح*" = "*أخلص*" "*القول فيما فيه الخير المنصوح*" i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him. However, in English the word "*advised*" mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word "*sincerely*" is necessary to manifest the distinction. Also "*ناصحين*" may mean: *sincere care-renderers, well-wishers*.

²⁶ The text says: "*telkoma*" = "*تلكما*" = the "*ت*" (1) for the feminine addressee, in this case about the tree (which is feminine in Arabic Grammar, (2) then the "*ل*" for the "*afar*," and (3) "*كما*" is the dual addressee's pronoun. For lack of a better word to express this precise demonstrative pronoun and very elegant sounding "*تلكما*" in English, so I transliterate and parametrically approximate. So I say: "*that-afar-she*," but the speech is addressed to the twain (*he and she*), hence in Arabic Grammar, "*تلكما*" is the proper article of reference, "*أنهكما عن تلكما*" =

and said [I] [not]²⁷ for you both: verily the Satan (is) for you both a foe²⁸ manifester.

عَدُوِّمَيْنِ ﴿٢٢﴾

23. Said both: (O), our Lord, we wronged²⁹ (to) ourselves^w and en (if) not forgave for us [You^s] and [not] tarhamna ([You^s] mercy-gave us) surely assuredly³⁰ we be of the losers.

فَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

24. Said [He]: ebbetto (let you:^z dwell/dwell in evil/dwell-basely/emigrate/immigrate), some (of) you^b for some a foe³¹ and for you^b in the Earth^w a mustagarron (permanent-abode/ultimate realization) and a mata'on³² (resource for a transitory worldly delights) to a while.

قَالَ أَهَيُّطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتْنَعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

25. Said [He]: in it^w you^z live and in it^w you^z die and from it^w tokbrajona (you^z be emerged/produced).

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

26. O, Adam's sons: qad (already and affirmatively) We descended on you^b lebasan³³ (wear/inner clothing) veiling [it^x] yourⁿ sam'ata^{w34} (private parts)^w and reshan³⁵ (adornment-attire); and the taqwa's (reverential guarding against Allah's displeasure)'s lebaso³⁶ (=armory-attire to prevent potential war), tha'leka (afar-that-it/thai)^x, (is) kbayron (choicer/superior/worthier); tha'leka (is) of Allah's Aya'te^w (miracles/signs/proofs) la'alla (craving currently unavailable deed that/perhaps) they yadbdhakkarona (repetitively-reminisce).

يَبْنَیْ عَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُؤَرِّى سَوَاءَ بَعْضِكُمْ وَرِيشًا وَلِبَاسُ الْتَقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ عَائِدَةِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

27. O, Adam's sons: let-not assuredly essay you^{b37} the Satan, just as [he] exited yourⁿ [both fathers]³⁸

يَبْنَیْ عَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ

= which is rhyming to the ears and rather lofty and elegant in expression; or (2) according to some Qur'aanic commentators, to emphasize to the addressees the forbidding to both.

²⁷ The Arabic text says: "أَقُل" and not "أَقُول," grammatically surely indicative of the application of the article "الـ" to "أَقُول" making it "أَقُل." Hence, the use of "not," although it is not explicitly in the text, as grammatically it should not appear, clearly it is there.

²⁸ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see اللسان الهادي.

²⁹ See the Lexicon attached to this Translation for "ظالم"="فاعل الظلم"="injustice-doer" and "أظلم"="wronger."

³⁰ The "ل" in "لَنَكُونَنَّ" is a juratory "ل"="القسم" amounting to="التأكيد," i.e. affirmation, expressed here by "assuredly."

³¹ See footnote 1709 above regarding foe.

³² The word "متنع"="mata'a" is rooted in the word "مَتَّعَ"="matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

³³ See the Lexicon attached to this Translation for the myriads of meanings for the word "lebasan."

³⁴ The word "samab" has more than one meaning, but here it means "private parts."

³⁵ There is the inner clothing="اللباس," and on top of it the garment="الثياب," and on top of the garment is the adornment clothing="الریش." So, adornment attire="الریش" like cloak or a head turbine, etc.

³⁶ The words "lebaso-ettaqwa" = armory-attire to prevent potential war.

³⁷ The word "يَفْتِنَنَّكُمْ" means: assuredly tempt you, or assuredly seduce you, etc.

³⁸ The Arabic word "أبويكم" or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). See اللسان. However it must be born in mind that the word "mother" is not necessarily the begetter-mother="الوالدة," as the "mother" in Arabic tongue could mean: step-mother, nursing mother, mother who reared someone, or the aunt (paternal or maternal). The context defines exactly what is meant.

from the Paradise,^w [he] wrests a'n (off) them both their both *lebaso*³⁹ (wear/inner-clothing) to [he] shows them both *saw'aa'tebma*^w (their private-parts);^w verily he sees you,^b he and his *qa'beelo* (group/similar) from whence you^z see them not; verily We made the Satans *aw'le-yaa*⁴⁰ (guardians/allies) for whom^r not believe they.^z

كَمَا أَخْرَجَ أَبْوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ تَعِيْمًا إِنَّهُ يَرِنَكُمْ هُوَ وَقَبِيلُهُ مَن حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٧﴾

28. And if they^z did a profanity^{w41} said they:^z we found on it^w our fathers, and Allah commanded us by it,^w let-say [you^s]: verily Allah commands not by the profaneness;^{w42} do you^z say on Allah what not you^z know.

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّا أَلَلَّهُ لَا يَأْمُرُ بِالْفَحِشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨﴾

29. Let-say [you^s]: commanded my Lord by the *gesstte*⁴³ (rendering absolute-justice post removal of injustice), and *aqemo*⁴⁴ (let-you^z uphold/sustain) yourⁿ faces at every masjed and let-invoke Him you^z faithfully; for Him (is) the religion, just-as [He] began you,^b you^z (shall) return.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٩﴾

30. A team divinely-guided [He] and a team righted on them the misguidance;^w verily they *ittakhattho*⁴⁵ (they^z took and made) the Satans *aw'leyaa*⁴⁶ (guardians-/allies) of without/lesser-than Allah, and they^z reckon that they (are) *muhtadoona*⁴⁷ (he-they who are divinely-guided).

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿١٠﴾

31. O, Adam's sons: let-take you^z yourⁿ adornment^{w-} /trim^w at every mosque.⁴⁸ And let-eat you^z and let-drink you^z and let-not squander you;^z verily He likes not the prodigals/squanderers.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١١﴾

32. Let-say [you^s]: who^a [he] forbad Allah's adornment^w which^u *akebraja* ([He] produced/emerged) for His *eba'de*

قُلْ مَن حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ

³⁹ See the *Lexicon* attached to this *Translation* for the various meanings of this very important word, which literally means "wear/inner clothing" but figuratively much more, including the "garments".

⁴⁰ The word "أولياء" could also mean, among them: protector, friend.

⁴¹ The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions.

⁴² Arabic word used is "الفحشاء," the noun of "فاحشة," see التاج.

⁴³ See the *Lexicon* to this *Translation* for a fuller discussion of this great word "qestt".

⁴⁴ That is you^z are commanded to uphold/sustain/maintain all the obligations of the Prayer.

⁴⁵ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore "اتخذ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

⁴⁶ The word "أولياء" could also mean, among them: protector, friend.

⁴⁷ See the *Lexicon* attached to this *Translation* for "muhtadee" and its plural "muhtadoon"/"muhtadeen."

⁴⁸ Although textually "mosque" however, and Allah knows best, it's for every Prayer/presence in the mosque.

(worshippers/submitters/slaves) and the goodies^{w49} of the *rez'qe*^x (provision/victuals for sustenance);^x let-say [you^s]: it^w (is) for whom^r they^z believed in the life^w (of) the world^w purely The *Qeyamatey's*^w (Judgment's) Day,^x like *tha'leka* (afar-that-it),^x [We] expound the *Aya'te*^w (messages) for a knowing people.

لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِلُ الْأَيَّاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾

33. Let-say [you^s]: verily only forbad my Lord the profanities,^{w50} what appeared/manifested of it^w and what hid, and the sin and the *baghya* (envy/selfish: excessiveness/transgression) by other than the right, and that you^z partner (deities) by Him what [He] not descended by it^x an authority^x, and that you^z say on Allah what not you^z know.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالنَّعْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٣﴾

34. And for every an *Ummaten*^w (people/community)^w (is) *ajalon*⁵¹ (term-limit^x); so *edha* (if/then) came^x their *ajalo* (term-limit^x) neither *yasta'akbero*⁵² (slacken/tarry) they^z an hour nor *yasta'qdemo* (affirmably advance) they^z.

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

35. O, Adam's sons: if⁵³ assuredly *ya'ateyakom*^x (appear-/come to you^b)^x messengers of you^{b54} narrating they^z on you^z My *Aya'te*^w (messages) then whoever *ettaqa* (he had reverentially guarded not to displease Allah), and [he] reformed, so no fear (is) on them nor they sadden.

يَحْيَىٰ عَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ أَنْقَىٰ وَاصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾

36. And who^r they^z denied by Our *Aya'te*^w (messages) and *istakebaro*⁵⁵ (they^z affirmed theirⁿ prideful haughtiness) a'n (regarding) it,^w those (are) the Hell's^w companions, they (are) in it^w immortals.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

37. So who^a (is) wronger⁵⁶ than whom^p *ifira* ([he] crafted a lie for fraudulent end) on Allah a lie or [he] denied by His *Aya'te*^w (messages), those attains them their lot of the book until if came^w (to) them Our messengers *yatawa-ffana* (they fully while dying receive)

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا آيُنْ مَا كُنتُمْ تَدْعُونَ

49 The word “طيبات” = “goodies” = “goodies^w” = a feminine gender means anything delectable and legitimate.

50 The word “فواحشة” = “profanity” (plural “فواحش” as infinitive noun or plural “الفواحش” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality.

51 The word “الاجل” means term-limit, see اللسان.

52 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

53 The particle “إمّا” could mean the speaker is making a conditional construct, or informing or giving a choice. See اللسان.

54 That is from among you.

55 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

56 See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger.”

them, said they:^z where (are) what you^z were invoking of lesser than Allah; said they:^z strayed they^z a'n (off) us and witnessed/testified they^z on their selves^w that they were unbelievers.

مِنْ دُورٍ اللَّهُ قَالُوا صَلُّوا عَلَيْنَا
وَشَهِدُوا عَلَي أَنْفُسِهِمْ أَنَّهُمْ كَانُوا
كَافِرِينَ ﴿٢٧﴾

38. Said [He]: let-enter you^z in Umamen^w (people-/communities)^w qad (already and affirmatively) ceded^w of before you^z of the Jinn and the humankind in The Fire;^w every-when entered^w an Ummaton^w (people-/community)^w (it^w) cursed^w its^w sister until if eddarako⁵⁷ (the last entrants overtook the first entrants and all are altogether) in it^w together, said^w their last^w to their first:^w (O), our Lord these misled us; so let-give them [You^s] torment double of The Fire;^w said [He]: for each (is) a double [and,] but you^b know not.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ
قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ
كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا
ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ
لِأُولِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا
فَعَذَابُكَ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ
ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ ﴿٢٨﴾

39. And said^w their first^w to their last:^w so not was for you^b on us of munificence, so let-taste you^z the torment by what you^c were earning.

وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ
لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٢٩﴾

40. Verily who^r they^z denied by Our Aya'te^w (messages) and istakbaro⁵⁸ (they^z affirmed theirⁿ prideful haughtiness) a'n (regarding) it^w, not tofattoho (to be iteratively opened) for them the Heaven's^w gates and they^z enter not the Paradise^w until transpierces the jamal (camel-/thick rope for anchoring the ship) through the needle's-eye; and like tha'leka (afar-that-it/that),^x [We] requite the criminals.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحْ لَهُمْ أَبْوَابُ
السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يُلَاحَظَ
الْجَمَلُ فِي سَرِّ الْخَبَاطِ وَكَذَلِكَ
يَجْزَى الْمُجْرِمِينَ ﴿٣٠﴾

41. For them of Hell^w a meha'don (bed/cradle/fixed expanse) and above them overlays;⁵⁹ and like tha'leka (afar-that-it/that),^x [We] requite the dha'lemeena⁶⁰ (injustice-doers).

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ
غَوَاشٍ وَكَذَلِكَ يَجْزَى الظَّالِمِينَ ﴿٣١﴾

42. And who^r they^z believed and they^z worked the righteous-works,^w not charge [We] a self^w except its^w capacity; those (are) the Paradise's^w companions they (are) in it^w immortals.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٣٢﴾

43. And wrested We what (is) in their hearts of a rancor, run^w from under them the rivers,^x and said they:^z the praise (is) for Allah Who bada (divinely-guided) us for this and not were we to nahtadeya

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ
تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا
الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا

⁵⁷ The word "eddarako" = "إِدَارَكُوا," depicts an exact picture, meaning: the last entrants follow and overtake the first entrants until they all are equally present in it.

⁵⁸ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵⁹ That is of various plights.

⁶⁰ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

([we] become divinely-guided) *lawla* (had it not been for) [that] Allah *bada* us; *laqad* (verily, already and affirmatively) came^w our Lord's messengers^x by the right; and they^z (had been) called: that *telkum*⁶¹ (to you all that/that) (is) the Paradise^w you^b (had been caused to) inherit it^w by what you^z were working.

كَمَا لِنَهْدَىٰ لَوْلَا أَنَّ هَدَيْنَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تُلْكُمْ الْجَنَّةَ أُورِشْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٣﴾

44. And called The Paradise's^w companions The Fire's^w companions: that *qad* (already and affirmatively) we found what promised us our Lord right; so have you^z found what promised yourⁿ Lord right; said they:^z yes. Then called a caller among them that Allah's curse (is) on the *dha'lemeena*⁶² (injustice-doers).

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبَّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٤﴾

45. Who^r they^z repel a'n (off) Allah's path, and they^z *yabgho* (earnestly-quest) it^w crookedly while they by the Hereafter (are) unbelievers/deniers.

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿١٥﴾

46. And between them both (is) a veil and on the heights (are) men, they know^z each by their signa, and they^z called The Paradise's^w companions: that peace (be) on you,^z they^z entered it^w not,⁶³ while they covet⁶⁴.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿١٦﴾

47. And if (had been) parried^w their *abssa'ro* (insights-/discernments) towards The Fire's^w companions, said they:^z (O), our Lord; let-not make us [You^s] with the people the *dha'lemeena*⁶⁵ (injustice-doers).

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٧﴾

48. And called, the heights' companions, men know them they^z by their marks, said they:^z not sufficed-/enriched a'n (off) you^b yourⁿ gathering and not what you^b were *testak-berona*⁶⁶ (you^z affirm prideful haughtiness).

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَانِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿١٨﴾

49. Are these, whom^r *aqsamtom* (oathed you^c) not reach them Allah by a mercy;^w (then Allah tells these) let-enter you^z the Paradise^w neither fear (is) on you,^b and nor you^f sadden.

أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿١٩﴾

50. And called The Fire's^w companions The Paradise's^w companions: that let-shed you^z on us of the water or of what provided you^b Allah; said they:^z verily Allah forbad them both on the unbelievers.

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ﴿٢٠﴾

61 See footnote 26 regarding "تلكم"، only here the addressees are in the plural.

62 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

63 According to some Qur'aan commentators, not yet.

64 That is they longingly wish and immoderate desire to enter the Paradise.

65 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

66 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

51. Who^r *ittakbatho*⁶⁷ (they took and made) their religion jestingly and playfully and deceived^w them the life^w (of) the world;^w so today [We] forget⁶⁸ (cease paying attention to) them, just as they^z forgot⁶⁹ *lega'a* (meeting with) their day, this and what they^z were by Our *Aya'te*^w (messages) rejecting they.^z الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾
52. And *laqad* (verily, already and affirmatively) We came (to) them by a book^x We expounded it^x on a knowledge, a *budan* (divine-guidance) and a mercy^w for a people, believing they.^z وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عَلَيْهِمْ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾
53. Do await they^z except its^x *ta'aweela*^x (ultimate: construing/explanation); day *ya'atee*^x (ultimately realizes)^x comes its^x *ta'aweelo*^x say who^r they^z forgot⁷⁰ (ceased paying attention to) it^x of before: *qad* (already and affirmatively) come^w our Lord's messengers^x by the right; so are (there) for us of intercessors so they^z intercede for us; or *nuraddo* ([we] be-forthwith-returned) then [we] work other than which^x we were working; *qad* (already and affirmatively) they^z lost their selves^w and strayed *a'n* (off) them what they^z were *yastarona* (they^z craft a lie for fraudulent end). هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلًا رَيْنًا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾
54. Verily yourⁿ Lord (is) Allah, Who created the Heavens^w and the Earth^w in six days; afterwards *istawa*⁷¹ (He set Himself) over The *Arsb*⁷² (Throne of Kingship). [He] overlies the night^x the *naba're* (between sunrise and sunset),^{x73} questing it^x expeditiously;⁷⁴ and إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ

⁶⁷ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الَاتِّخَاذُ”, as stated in لسان العرب; therefore “اتَّخَذَ” is always taking and presuming some thing about what was taken. Thus, it is not just the mere taking.

⁶⁸ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies, as in this Ayah, where Allah says “We forget them,” or where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

⁶⁹ Ibid, for forgot.

⁷⁰ See footnote 1684 above regarding “نسي”.

⁷¹ The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “istawa” is not knowable, because there is nothing to compare Allah with to know the “how” of His action.

⁷² The word “العرش” in the Arabic language means: الملك. See اللسان. In Ayah 23 of an-Namir: “...and for her a great Arsb.” (S27; 23), clearly means the “Arsb” is the “Throne of Power and Dominion.” And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, Al-Bukhary and Muslim, the Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) Mosa (Moses) he taking with a Pillar of the Pillars of The Arsb. So, I profoundly know not did he regained consciousness before me or he was recompensed by the Ttoor (Mount) swooning.” See شرح ابن الطبعة السبعة، شرح ابن أبي العز الحنفى العقيدة الطحاوية سنة 1403 هـ - 1983 م، دمشق-بيروت طبعة المكتب الإسلامي.

⁷³ That Allah covers the night by the day and the day by the night, as the night is not ahead of day (S 36:40).

⁷⁴ The word “حَثِيثًا” = “مفعول مطلق، نيابة عن المصدر”، that is objective compliment in place of infinite noun. =

the sun^w and the moon^x and the stars^x *musakharaten*^{w75} (they that are driven, subjectable beings)^w by His command; indeed, for Him (are) the creation and the command; *tabaraka*⁷⁶ ([He] mutually aggrandized and blessed massive good and worth) Allah, the worlds' Lord.

وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ
أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ ﴿٥٤﴾

55. Let-invoke you^{z77} yourⁿ Lord supplicantly and covertly; verily He loves not the transgressors.

ادْعُوا رَبَّكُمْ نَضِرُّكُمْ وَخَفِيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

56. And let-not corrupt you^z in the land^w/Earth^w after its^w reformation and let-invoke you^z Him fearfully and cravingly; verily Allah's mercy^w (is) near^{x78} of the benefactors.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ
قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

57. And He Who sends the winds *bushran* (a pleasant tiding) [between] His mercy's^w (*ghaytha*=delightful satiating-and-reviving rain) [both hands^w],⁷⁹ until if *agallat*^w (it^w raised and carried)^w *sahaban*⁸⁰ (gliding-clouds) heavies We drove it^x to a *mayye'te* (dying/dead) *baladen*^x (region, country, settlement),^x then We descended by it^x the water^x then *akhraja* (emerged/produced) We by it^x of all the *thamara'te*^w (yields/crops);^w like *tha'leka* (afar-that-it/that),^x *nukbrejo* ([We] resurrect) the deceased, *la'all* (craving currently unavailable deed that/perhaps) you^b reminisce.

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ
سَحَابًا نِّفَالًا سَفَقْتَهُ لِبَاسٍ مِّمَّنْ
فَأَنزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ
أَثْمَرٍ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٥٧﴾

58. And the *balado*^x (region, country, settlement)^x the good^x produces its^x sprouts by its^x Lord's leave and (*that*) which^x *kbabotha*⁸¹ (became bad, evil) produces not, except niggardly; like *tha'leka* (afar-that-it),^x [We] variegated the *Aya'te*^w (miracles, signs, proofs) for people (*who*)^r thank they.^z

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ وَيُذِنُ
رَبُّهُ لِلَّذِي حَبَتْ لَا يَخْرِجُ إِلَّا
نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ
لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

= أعراب القرآن، لمحمود صافي "يجوز أن يكون حالا، من فاعل يطلب" = "حيثا" Also the word: "حيثا" = "اعجال باتصال" that is expeditiously. See اللسان and التاج.

⁷⁵ The word "*musakharaten*" is plural, objective noun, meaning: they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns.

⁷⁶ See the Lexicon attached to this Translation for this important word "تبارك." In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

تبارك على وزن تفاعل = نحن بصدد تكرار ولا بد من التمييز بين تكرار وتكثر وأكثر واستكثر

⁷⁷ For the pronoun "you^z" see the table for superscripted words attached to this Translation.

⁷⁸ What is interesting here is "الرحمة" = "the mercy" in Arabic is a feminine gender, so its reference in this great *Ayah* was expected to be "قريبة" = "she-near." However, its reference is in the masculine. Qur'aan commentators have various explanations, among them one that says: because what is meant by "الرحمة" = "the mercy" in this context is "forgiveness" or "pardon" or "rain," = "الغفران" "المطر" "العفو" respectively, all of which are masculine and therefore the reference to them or to any one of them should be masculine. Hence the "near^x" is correct and proper reference.

⁷⁹ This is a figure of speech combined with the Arabic tongue expression "between his or her both hands" means in front of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

⁸⁰ The word "سحاب" versus "غيم," is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة." Whereas the "غيم" appears stationary. انظر اللسان.

⁸¹ The word "*kbabotha*" = "خبث" is a past tense, i.e. that which became bad, it has no English equivalent per se.

59. *Laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people then said [he]: O, my people let-worship you^z Allah, not for you^z of an *elaben* (a deity) other than Him; verily I, [I] fear-/know⁸² on you^b a torment (of) a great day. لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوِّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾
60. Said the chiefs (of) his people: verily we surely see you^g in a misguidance^x manifester^x. قَالَ الْأُمَلَاءُ مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾
61. Said [he]: O, my people not by me a misguidance,^w [and,] but surely I am a messenger from the worlds' Lord. قَالَ يَتَقَوِّمُوا لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٦١﴾
62. [I] communicate (to) you^b my Lord's messages^w and [I] (sincerely)-counsel⁸³ for you^b and [I] know from Allah what not you^z know. أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾
63. Have you^c wondered that came (to) you^b a *Thekron*^x (revelation/ message/ exhortation)^x from yourⁿ Lord on-/over a man of you^b to warn you^b [he] and to *tattaqo* (reverentially guard you^z not to displease Allah) and *la'alla* (craving currently unavailable deed that/ perhaps) you^b *torhamoona*⁸⁴ (you^z be mercy-given). أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾
64. So they^z denied him, so We rescued him, and who^r (were) with him in the *folke*^x (*Ark*)^x and We drowned whom^r they^z denied by Our *Aya'te*^w (miracles/ signs/ proofs) verily they were people *ameena*⁸⁵ (having heart/ mind blindness). فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾
65. And to *Aaden*⁸⁶ their brother Hoodan (Heber), said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (a deity) other than Him; do then not *tattaqoona* (you^z reverentially guard not to displease Allah). وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَتَقَوِّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٥﴾
66. Said the chiefs, who^r unbelieved they^z of his people: verily we see you^g in a preposterousness^w and verily we assuredly presume (that) you^g (are) of the liars. قَالَ الْأُمَلَاءُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَادِبِينَ ﴿٦٦﴾

⁸² Linguistically the word “خَفَت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁸³ See the *Lexicon* attached to this Translation regarding sincere-counsel.

⁸⁴ The word “رحمة” = “mercy” in Arabic “رَحْمَةً” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you, you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: “perhaps you are being mercied,” which cannot be said in correct English, as there is no such word as “mercied.”

⁸⁵ The word “عمين” is the plural of “عم” versus “عمي” = blind=he who lost his eye-sight. So “عمين” are those who are having blindness of heart or mind, so they cannot find the right or the right way. See الهادي.

⁸⁶ Aad is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name.

67. Said [he]: O, my people not by me a preposterousness;^w [and,] but that I am a messenger of the worlds' Lord.

قَالَ يَقَوْمٍ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٧﴾

68. [I] communicate (to) you^z my Lord's messages^w and I am for you^b a (sincere)-counselor⁸⁷ trustworthy.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿١٨﴾

69. Have wondered you^c that came (to) you^b Thekron^x (a revelation as reminder/message)^x from yourⁿ Lord on-/over a man of you^b to warn you^b [he]; and let-remember you^z edh (since/when) [He] made you^b vicegerents⁸⁸ from after people (of) Noohen's (Noah's), and augmented you^z [He] in the creation ba'sstatan (physical hugeness/expanse);^w so let-remember you^z Allah's alaa (various boons),⁸⁹ la'alla (craving currently unavailable deed that, perhaps) you^b prosper you.^z

أَوْعَيْبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً فَادْكُرُوا ءَالَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩﴾

70. Said they:^z have you^g come (to) us to worship [we] Allah alone and we quit what [were] our fathers worshipping; so eetee (let-[you^s] produce/bring to pass for) us by what [you^s] promise us, en (if) you^g were of the ssadeqeena (always-truth-enforcers).

قَالُوا أَجِئْنَا لِنُعْبَدَ اللَّهَ وَحْدَهُ، وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأَيْنَا مِنَّا بَعْدَ ذَلِكَ إِن كُنتُم مِّن الصَّادِقِينَ ﴿٢٠﴾

71. Said [he]: qad (already and affirmatively) befell on you^b from yourⁿ Lord rejsen^x (filth/anathema)^x and a wrath; do you^z dispute me in names^x you^c named them, you^f and yourⁿ fathers, not recurrently descended Allah by it^w of an authority;^x so let-wait you^z verily I am with you^b of the muntathereena⁹⁰ (they who wait).

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ وَعَصْبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ فَانظُرُوا إِلَيَّ مَعَكُمْ مِّنَ الْمُتَظِيرِينَ ﴿٢١﴾

72. So We delivered him, and whom^r (were) with him by a mercy^w from Us, and We cut off the da'bero⁹¹ (rear-most/last) (of) whom^r they^z denied by Our Aya'te^w (messages/signs/proofs) and they^z were not believers.

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٢٢﴾

73. And to Thamooda,⁹² their brother Ssalihan (Methsalah)⁹³ said [he]: O, my people let-worship you^z Allah, not for you^z of an elaben (a deity) other than Him; qad (already and affirmatively) came^w (to)

وَإِلَى ثَمُودَ أَخَاهُم صَالِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن

⁸⁷ See Lexicon attached to this Translation.

⁸⁸ The word "خلفاء" = plural of "خليفة"; not "خلاف" = plural for "خالف".

⁸⁹ See the Lexicon attached to this Translation for "ne'amah" ("boon").

⁹⁰ The word "mutathereen" = "منتظرين" is masculine, plural, subjective noun.

⁹¹ The Qur'aanic phrase: "Then (had been) cut off da'bero (rear-most, last of) the people" = "قُطِعَ دَابِرَ الْقَوْمِ" is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دابر of such people.

⁹² The tribe of Thamood is an ancient Arabian tribe destroyed for their impiety, as this and the following Ayat show.

⁹³ Salih (Methsaleh) appears in the Bible (Gen 5:27) as the longest-lived of the ancient pre-Flood patriarchs, having attained the age of 969 years of age, see The Dictionary of Bible and Religion, by W.H. Gentz.

you^b evidence^w from yourⁿ Lord. This^w (is) Allah's she-camel for you^z an *Aya'tan*^w (miracle/sign/proof); so let-leave her you^z eat^w in Allah's land^w and let-not touch her you^z by an ill lest⁹⁴ takes you^b a painful torment.

رَبِّكُمْ هَذِهِ نَافَةُ اللَّهِ لَكُمْ آيَةٌ
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا
تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ

٧٣

74. And let-remember you^z *edh* (since/when) [He] made you^z vicegerents from after Aad's people and *banwa* ([He] deservedly ensconced) you^b in the land^w *tattakbetho*⁹⁵ (you^z take and make) of its^w plains palaces and you^z carve the mountains houses; so let-remember you^z Allah's *alaa* (various boons)⁹⁶ and let-not *ta'athan*⁹⁷ (you^z mischief-hardest) in the land^w (as) corruptors.

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ
عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ
مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ
يُؤْتُونَ فَأَذْكُرُوا ءَالَاءَ اللَّهِ وَلَا تَعْتُوا فِي

الْأَرْضِ مُفْسِدِينَ

٧٤

75. Said the chiefs who^r *istakbaro*⁹⁸ (they^z affirmed theirⁿ prideful haughtiness) (of) his people for whom^r *istodh'efo*⁹⁹ (were deemed weaklings they^r) for whom^p [he] believed of them: do you^z know that *Sa'lihan* (*Methsaleh*) (is) a *mursalan* (sent-messenger) from his Lord; said they: verily we (are) by what he (had been) sent by [it^x] believers.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ
قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ ءَامَنَ
مِنْهُمْ اتَّعَلَّوْا أَتَى صَالِحًا مَرْسَلٌ
مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ

مُؤْمِنُونَ

٧٥

76. Said who^r *istakbaro*¹⁰⁰ (they^z affirmed theirⁿ prideful haughtiness): verily we (are) by which^x you^c believed by [it^x] unbelievers.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي

ءَامَنُمْ بِهِ كَفِرُونَ

٧٦

77. Then hamstrung they^z the she-camel and they^z recalcitrated *a'n* (regarding) their Lord's command and said they: O, *Salibo* (*Methsalah*) *eetee* (let-[you^s] produce/bring to pass for) us by what [you^s] promise us, *en* (if) [you^s] were of the *mursaleena* (sent-messengers).

فَعَقَرُوا النَّافَةَ وَعَتَوْا عَنْ أَمْرِ
رَبِّهِمْ وَقَالُوا يُصْلِحْ أَتَيْنَا بِمَا
نَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ

٧٧

78. So took^w them the *rajfato* (*Shudder-she*^v / *Tremor-she*^v) so they^z became in their home^w *jathemeena* (lifeless-kneelers).

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي

دَارِهِمْ جِثِيمِينَ

٧٨

79. Then [he] diverted *a'n* (off) them and said [he]: *laqad* (verily, already and affirmatively) I communicated (to) you^c my Lord's message^w and I (sincerely)-counseled¹⁰¹ for you; [and,] but you^b love not the (sincere)-counselors.¹⁰²

فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْفَوُا لَقَدْ
أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ
لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ

٧٩

⁹⁴ The "ف" in "فَيَأْخُذْكُمْ" is "ف السببية" see إعراب القرآن لـ محمود صافي; hence "lest."

⁹⁵ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتَّخَاذَ" as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

⁹⁶ See the Lexicon attached to this Translation for "ne'amah" ("boon").

⁹⁷ The word "تَعْتُوا" from "العَتُو" أَشَدُّ الْفُسَادِ means to mischief causing hardest of corruption. See اللسان.

⁹⁸ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁹⁹ Ibid.

¹⁰⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁰¹ See Lexicon attached to this Translation.

¹⁰² Ibid.

80. And *Loottan* (*Lott*) *edh* (*when*) [*he*] said for his people: do *ta'ttona* (*you^z commit/perpetrate*) the profanity¹⁰³ not preceded you^b by it^w of an *abadon*¹⁰⁴ (*a lone/any-one*) of the worlds.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ
الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ
الْعَالَمِينَ ﴿٨٠﴾

81. Verily you^b surely *ta'ttona*¹⁰⁵ (*you^z come onto/have sexual intercourse with*) the men a (*voluptuous*) desire^w of without/lesser than the women; rather you^z (*are*) people prodigals/exceeders¹⁰⁶.

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ
دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ
مُسْرِفُونَ ﴿٨١﴾

82. And not was his people's answer except that said they:^z let-egress them you^z from yourⁿ village,^w verily they (*are*) people *yatattabrona* (*they^z ever-purge from sins*).

وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ
قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ
إِنَّهُمْ أَنْفُسٌ يَظْهَرُونَ ﴿٨٢﴾

83. Then We delivered him and his family except his [woman] (i.e. wife), was^w of the *gha'bereena* (*residuum-/remnants*)¹⁰⁷.

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ
مِنَ الْكَافِرِينَ ﴿٨٣﴾

84. And We ill-rained¹⁰⁸ on them a rain; so let-look [*you^s*] how [was] the criminals' consequence^w.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرْ كَيْفَ
كَانَ عَقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

85. And to *Madyan* (*polity*) their brother *Shuaiba*¹⁰⁹ said [*he*]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (*a deity*) other than Him, *qad* (*already and affirmatively*) came^w (*to*) you^b an evidence^w from yourⁿ Lord; so let-fulfill¹¹⁰ you^z the measure and [the] balance, and let-not under-value¹¹¹ you^z the mankind's their things and let-not corrupt you^z in the Earth^w after its^w reform; *tha'lekum* (*collective-asar-that*)^x (*is*) *khayron* (*choicer/superior-/worthier*) for you^b *en* (*if*) you^c were believers.

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ
يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهِ غَيْرِهِ قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ
رَبِّكُمْ فَاقْرَءُوا أَلْكِيلَ
وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تَتَّبِعُوا فِي
الْأَرْضِ بَعْدَ ظِلِّهَا ذَلِكُمْ خَيْرٌ
لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

86. And let-not you^z sit by every *Sseratten* (*road/way*) you^z threaten¹¹² and you^z repel *a'n* (*off*) Allah's path whom^p [*he*] believed by Him/it,^{x113} and *tabgho*

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ
تُوعَدُونَ وَتَضِلُّونَ عَنْ سَبِيلِ اللَّهِ

¹⁰³ See the *Lexicon* attached to this *Translation* for "فاحشة" = "profanity."

¹⁰⁴ See the *Lexicon* attached to this *Translation* regarding "أحد."

¹⁰⁵ That is to have a sexual relation, i.e. intercourse.

¹⁰⁶ Such people are described as "exceeders," in the course of the *abominable homosexuality*, because apparently their total *outlook* is overwhelmingly given to extravagance and waste.

¹⁰⁷ The *wife* of *Lott* was among the "residuum/remnants," i.e. lagged behind, *not rescued* with *Lott* and family.

¹⁰⁸ In Arabic there is a *distinction* between "مطر" = rained, and "أمطر" = ill-rained, as "مطر" = الخير and "أمطر" = الشر. In this case "أمطر" is used. So for *lack* of "أمطر" in English, I chose ill-rained.

¹⁰⁹ Prophet *Shuaib* is an Arab prophet in *Madyan*, in north western Arabia; most probably having nothing to do with *Jethro*, the father-in-law of *Mosa* (*Moses*).

¹¹⁰ The word "أوفوا" from "الوفاء" = "التمام," meaning *gathering the last component of any obligation to make it a whole*. So, "أوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*.

¹¹¹ The word "بخس" in "تبخسوا" carries *two distinct* but *supportive* or almost *synonymous* meanings: (1) under-value, (2) diminish the value.

¹¹² The word "توعدون" versus "توعدون، من أوعد بالشر" so "توعدون" is *threatening*.

¹¹³ In the expression "من آمن به" the "هـ" in the "به" is in reference to what? Is it to "Allah"? Or is it to =

(earnestly-quest) you^z it^w crookedly; and let-remember you^z *edh* (when/since) you^z were a few then [He] multiplied you;^b and let-look you:^z how [was] the corruptors' consequence.^w

مَنْ أَمَرَ بِهِ وَتَبِعُوا عِوَجًا
وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا
فَكَثَّرَكُمْ وَأَنْظُرُوا كَيْفَ كَانَتْ
عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

87. And *en* (if) [was]^x a *ta'efa'tan*^w (group/faction/party)^w of you^b they^z believed by (that) which^x I was sent by it^x and a *ta'efa'tan*^w not believed they^z, so *essbero* (let-hold on patiently you^z) until Allah rules between us and He (is) *khayro* (choicer/superior/worthier) (of) the Rulers.

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا
بِاللَّهِ أَزْسَلْتُ بِهِمْ وَطَائِفَةٌ لَمْ يُؤْمِنُوا
فَأَصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ
خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

88. Said the chiefs who^r *istakbaro*¹¹⁴ (they^z affirmed theirⁿ prideful haughtiness) of his people: verily we (shall) assuredly¹¹⁵ exit you^g O *Shuaibo* and whom^r they^z believed with you^g from our village^w or indeed assuredly you,^z return¹¹⁶ in our sect^w/faith;^w said [he]: do [and] albeit we were dislikers.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ
قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِبُ وَالَّذِينَ
آمَنُوا مَعَكَ مِنْ قَرْيِنَا أَوْ لَتَعُودَنَّ
فِي مِلَّتِنَا قَالَ أُولَئِكَ كَانُوا فِي
الْأَفْئِدَةِ ﴿٨٨﴾

89. *Qad* (already and affirmatively) *iftarayna* (we crafted a lie for fraudulent end) on Allah a lie, *en* (if) we returned in yourⁿ sect^w/faith,^w after *edh* (when/since) recurrently delivered us Allah from it;^w and not be for us that [we] return in it^w except that wills Allah, our Lord. [He] Expanded¹¹⁷ our Lord every-thing omnisciently; on Allah we (had) trusted; O, our Lord: let-open¹¹⁸ [You^s] between us and our people, by the right, and You^s (are) *khayro* (choicer/superior/worthier) (of) The Openers.^{x119}

قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنَّ عُنْدَنَا فِي
مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا
يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ
اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا
عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفْتَحْ بَيْنَنَا
وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ
الْفَاتِحِينَ ﴿٨٩﴾

90. And said the chiefs, who^r unbelieved they^z of his people: indeed, *en* (if) *ettaba'a* (closely-followed) you^b *Shuaiban*, verily you^b (are) then surely losers.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ
اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخٰسِرُونَ ﴿٩٠﴾

91. Then took^w them the *rajfato* (*Shudder-she*^v /Tremor-she^v) so they^z became in their home^w *jathemeena* (lifeless-kneelers).

فَأَخَذَهُمُ الرِّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جَاثِمِينَ ﴿٩١﴾

= "Allah's way"? According to الزمخشري (الكشاف) the noted Arabic linguist, it clearly refers to "Allah's way." Many other Qur'aan commentators are not clear as to which this "هـ" refers to? So Assuming that الزمخشري is correct then, the translation should be as stated as "it," not "He." However, according to the general principle that the pronoun normally refers to the nearest of the named references. So, in this case "He" seems to be better. To incorporate the two arguments I chose: "He/it^x."

¹¹⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹¹⁵ The "ل" in "لَنُخْرِجَنَّكَ" and in "لَتَعُودَنَّ" are juratory "ل" = "ال القسم" amounting to = "التأكيد," i.e. affirmation, in both cases expressed by "assuredly".

¹¹⁶ The word "تَعُودَنَّ" is here intensified by faithfully return.

¹¹⁷ The word "وَسِعَ" = "Expanded" means is already broadened to contain/include/comprehend.

¹¹⁸ The word "أَفْتَحْ" in this context and Allah knows best, means "decide" or "rule" between us and the unbelievers, or give us "victory" over them. See الراغب.

¹¹⁹ The word "Opener" here means the "Ruler," the "Decider," the "Determiner."

92. Who^r they^z denied *Shuaiban* as if not flourished they^z in it,^w who^r they^z denied *Shuaiban* were they the losers.

الْخَسِرِينَ ﴿٩٢﴾

93. Then [*be*] diverted *a'n* (*off*) them and said [*be*]: O, my people *laqad* (*verily, already and affirmatively*) I communicated (*to*) you^z my Lord's messages^w and I (*sincerely*)-counseled¹²⁰ for you,^b so how can [*I*] grieve on a people, unbelievers.

كُفْرِينَ ﴿٩٣﴾

94. And not We sent in a village^w of a prophet except We took its^w people by the *ba'asa'e*^{w121} (*penury-tension*)^w and the *dharra'e*^w (*distress due to adversity*) *la'alla* (*craving currently unavailable deed that/perhaps*) them *yatadharra'-aona* (*iteratively supplicate they^z*).

لَعَلَّهُمْ يَضُرُّوْنَ ﴿٩٤﴾

95. Afterwards We substituted the *sayyea'te's*^w (*demeritorious-deed*)'s^w place (*by*) the *hasanata*^w (*meritorious-deed*)^w until they^z waxed,¹²² and said they^z: *qad* (*already and affirmatively*) touched/betided our fathers the adversity^w and felicity;^w so We took them suddenly while they perceive not.

بَغْنَةً وَهُمْ لَا يُشْعُرُونَ ﴿٩٥﴾

96. And had surely the villages^w folks believed they^z and *ettaqaw* (*they had reverentially guarded not to displease Allah*) surely We (*would have*) opened on them blessings^{w123} from the Heaven^w and the Earth;^w [and,] but they^z denied, so We took them by what they^z were earning.

بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

97. Have then ensured the villages^w folks to come (*to*) them Our *ba'aso* (*intense torment*) *bayatan* (*suddenly by night*) while they (*are*) sleepers/asleep.

يَسْتَأْوُهُمْ نَائِمُونَ ﴿٩٧﴾

98. Or [and] had ensured the villages^w folks to *ya'ateya* (*betides/comes to*) them Our *Ba'aso* (*intense Torment/Might*) by a forenoon while they (*are*) playing.

بِاسْتِزْاحٍ وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

99. Have then they^z secured Allah's machination; so not secure Allah's machination except the people, the losers.

إِلَّا الْقَوْمَ الْخَاسِرُونَ ﴿٩٩﴾

¹²⁰ See *Lexicon* attached to this *Translation*.

¹²¹ The Arabic word "*ba'asa*" has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this *Translation* for more elaboration on this.

¹²² That is in number and wealth.

¹²³ The word "*بركة*," the plural of which is "*بركات*" meaning: "multitudinous goodness and worthiness."

100. Has [and] not (*it*^x)¹²⁴ *yahdey* (to be divinely-guided) for whom^r they^z inherit the Earth^w from after its^w folks that if¹²⁵ [*We*] will, betided them We by their offenses and [*We*] stamp¹²⁶ on their hearts, so they hear not.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَنَهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

101. *Telka*^w (*she-that-afar-it*^w / *those*^w) (are) the villages^w [*We*] narrate on you^g of their^w *anba'e*¹²⁷ (*significant-and-availing-news*); and *laqad* (*verily/already and affirmatively*) came^w (*to*) them their messengers^x by the evidences^w then they^z were not to believe they^z by what they^z denied of before; like *tha'leka* (*afar-that-it/that*),^x stamps¹²⁸ Allah on the unbelievers' hearts.

تِلْكَ الْقَرْيَاتُ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

102. And not We found for most (*of*) them of a covenant, and *en* (*surely*) We found most (*of*) them, surely *fa'seeqeena*¹²⁹ (*rebels-vis-à-vis Allah's command*).

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

103. Afterwards We missioned¹³⁰ from after them *Mosa* (*Moses*) by Our *Aya'te*^w (*miracles/signs/proofs*) to Pharaoh and his chiefs, then *da'bera*¹³¹ (*rear-most*) by it;^w so let-look [*you*^s]: how [was] the corruptors' consequence.^w

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

104. And said *Mosa* (*Moses*): O, Pharaoh verily I am a messenger from the worlds' Lord.

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾

105. Befitting on me that not [*I*] say on Allah except the right; *qad* (*already and affirmatively*) I came (*to*) you^z by an evidence^w from yourⁿ Lord; so let-send [*you*^s] with me Israel's sons.

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾

106. Said [*he*]: *en* (*if*) you^g were come by an *Aya'ten*^w (*miracle/sign/proof*) then *eetee* (*let-[you]*^s) produce/come by it^w *en* you^g were of the *ssadeqeena* (*always-truth-enforcers*).

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾

¹²⁴ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) “أولم” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

¹²⁵ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام

¹²⁶ The expression: “stamp on their hearts” is an Arabic *tongue* expression meaning that if their heart were to be stamped, so their hearts would be sealed so that they understand *not* and *nor* comes out of them anything meritorious.

¹²⁷ See the *Lexicon* attached to this Translation for “naba'a.”

¹²⁸ Ibid, only regarding “stamp.”

¹²⁹ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its *grammatical* inflections.

¹³⁰ The word “بعث” in “بعثنا” carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*.

¹³¹ The Qur'aanic phrase: “Then (*had*) been cut off last (*of*) the people”= “قُطِعَ دَابِرُ الْقَوْمِ” is yet another of the lofty Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most*, i.e. *the last person* = دابر of such people.

107. So [he] threw his staff; then *edha* (*suddenly-/whereas*) it^w (*was*) a he-serpent manifester. فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾
108. And [he] wrested his hand;^w then *edha* (*suddenly-/whereas*) it^w (*was*) white for the beholders. وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾
109. Said the chiefs of Pharaoh's people: verily this (*is*) surely a magician omniscient. قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٩﴾
110. [He] wants to exit you^b from yourⁿ land;^w so what (*is*) that you^z command. يُرِيدُ أَنْ يُخْرِجَكَ مِنْ أَرْضِكَ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾
111. Said they:^z let-defer him [you^s] and his brother and let-send [you^s] in the cities *hashereena*¹³² (*crowd-gathering summoners*). قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾
112. *Yaáteya* (*come*) they^z (*to*) you^g by every omniscient magician. يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾
113. And came, the magicians (*to*) Pharaoh; said they:^z verily for us surely remuneration, *en* (*if*) we were we the prevailers. وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾
114. Said [he]: yes, and verily you^b (*are*) indeed of the *mugarrabeena* (*ones brought nigh to me*). قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾
115. Said they:^z O, *Mosa* (*Moses*) either that you^s throw or that we be the throwers/throwing. قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾
116. Said [he]: let-throw you;^z then *lamma* (*when/whence*) they^z threw, they^z bewitched the mankind's eyes¹³³ and *istarhabo*¹³⁴ (*they^z affirmably terrified*) them and came/fetched they^z by a great magic. قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَهَوَوْهُمُ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾
117. And We revealed¹³⁵ to *Mosa* (*Moses*) that let-throw [you^s] your^t staff, so *edha* (*suddenly-/whereas*) she engulfs what *ya'fekoona* (*they^z speciously-concoct*). ﴿١١٧﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾
118. Then befell¹³⁶ the right^x and *battala*¹³⁷ (*became invalid/ceased to hold*) what they^z were working. فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

¹³² The word “حاشرين” is plural, masculine, subjective noun, rooted in the word “حشر” meaning: gathered crowdedly. So, “حاشرين” summoners that gather the crowds. No English equivalent for “حاشرين”.

¹³³ What is to be noted here is the Qur'aanic *precise* description of the fact that the magician did *bewitch the eyes of the people*, i.e. the *facts of the physical reality remained unchanged* but it *appeared to the eyes of the beholders* the great effect of the “*make belief*” of the magicians.

¹³⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹³⁵ The word “أوحى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is *fire or king*. See *اللسان*.

¹³⁶ The Arabic text *literally* says “وقع,” that is, *fell from above* descended down on *every one* and *nullified* the untruth.

¹³⁷ The Arabic word “batala” = “بطل” is *intransitive* past tense, for which there is *no* English equivalent, meaning *it became invalid*. [Like the word “fell,” in the preceding footnote, is *intransitive*].

119. So they^z were worsted far-there,¹³⁸ and they^z transposed¹³⁹ cringers.

فَعَلِبُوا هُنَاكَ وَأَنْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾

120. And (*had been*) thrown the magicians *sa'jedeena* (*kowtowing they*^z).

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿١٢٠﴾

121. Said they^z we believed by the worlds' Lord.

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

122. Lord (*of*) *Mosa* (*Moses*) and *Haroon* (*Aaron*).

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾

123. Said Pharaoh: believed you^c by Him/him before that [I] proclaim/permit for you;^z verily this (*is*) indeed a machination^x you^c machinated it^x in the city,^w to you^z egress of it^w its^w folks; so will know you.^z

قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَادَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

124. Assuredly *oqatte'a*¹⁴⁰ ([I] shall indeed recurrently cut) off yourⁿ hands^w and feet^w from *kebelafen*¹⁴¹ (*opposite-sides*); afterwards surely *ossallebannakom* ([I] shall recurrently crucify you^b) wholes.

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

125. Said they^z verily we (*are*) to our Lord (*are*) transposing.¹⁴²

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

126. And not [*you*^s] avenge¹⁴³ from us except that we believed by our Lord's *Aya'te*^w (*miracles/signs/proofs*) *lamma* (*when/whence*) it^w came^w (*to*) us; O, our Lord: *afregb* (*let-[You*^s] *descend/pour*) on us patience and *tawaffana* (*let-[You*^s] *receive us while dying*) (*as*) Muslims.

وَمَا نَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

127. And said the chiefs from Pharaoh's people: do [*you*^s] leave *Mosa* (*Moses*) and his people to corrupt they^z in the land^w and [*he*] leaves you^g and your^t deities; said [*he*]: [*we*] shall *noqattelo* ([*we*] *iteratively kill*) their sons and affirmably let live¹⁴⁴ their women, and verily we (*are*) above them conquerors.

وَقَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَنْدَرُ مُوسَىٰ وَقَوْمَهُ لِيَفْسِدُوا فِي الْأَرْضِ وَيَذَرَكِ وراءَكَ وَلَهُمْ قَالَ سَنَقْتُلُنَّ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

128. Said *Mosa* (*Moses*) for his people: *ista'eno* (*let-you*^r *seek assistance*) by Allah and *issber* (*let-you*^r *hold on*

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَغِيثُوا بِاللهِ

¹³⁸ In Arabic the demonstrative noun: "هنا" "هناك" and "هنا لك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: *here* and *there*.

¹³⁹ The word "انقلبوا" = "they^z transposed," means they betook themselves becoming.

¹⁷⁵⁹ The "ل" in "لاقطن" and "لاصلبن" are juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed in both cases by "assuredly"

¹⁴⁰ The Arabic word is in the intensive form ("أقطن") so recurrent is here used to give this intensity.

¹⁴¹ From "opposite sides" for example: the right hand and the left foot or the left hand and the right foot.

¹⁴² The word "تقلبهم" = "their transpose," means their betaking themselves uninhibitedly moving.

¹⁴³ The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See اللسان والراغب.

¹⁴⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word, as استحيوا.

patiently); verily the Earth^w (is) for Allah bequeaths it^w [He] (for) whom^p [He] wills of His *eba'de* (worshippers/submitters/slaves) and the *aa'qebato* (consequence)^w (is) for the *muttaqeena* (reverential guarders against Allah's displeasure).

وَأَصْبِرُوا إِنَّا الْأَرْضَ لِلَّهِ
يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

129. Said they:^z we (had been) annoyed from before that *ta'ateyna* ([you^s]: come to/appear among us) and from after what you^g came (to) us; said [he]: *asa* (craving a deed beyond one's means that, may) yourⁿ Lord perishes yourⁿ enemy and *yestakblefakum* ([He] makes you^b vicegerents) in the land;^w so [He] looks how you^z work.

قَالُوا أَوَإِذَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا
وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى
رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ
وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

130. And *laqad* (verily, already and affirmatively) We took the Pharaoh's *aala* (family, house, kin, chiefs, followers) by the *seneena* (famine and drought) and a decrease of the *thamara'te*^w (yields/crops)^w *la'allā* (craving currently unavailable deed that/perhaps) they *yadhhdha-kkaronā* (repetitively-reminisce).

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ
بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ
لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾

131. Then if came^w (to) them the *hasanato*^w (meritorious-deed)^w said they:^z for us this;^w and *en* (when/if) betided them a *sayyeaton*^w (demeritorious-deed)^w forebode they^z by *Mosa* (Moses) and whom^p (were) with him. Indeed, verily only their omen (is) *enda* (by Rule of) Allah [and,] but most of them know not.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا
هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ
يَطَّيِّرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَّا
إِنَّمَا طَلَّبْتُمْ عِنْدَ اللَّهِ وَلَكِنْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

132. And said they:^z surely whatever¹⁴⁵ *ta'ateena*^x ([you^s] produce/come to us) by it^x of an *Aya'ten*^w (miracle/sign/proof) to bewitch us by it^w then not we (are) for you^g surely believers.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ
بِهَا فَمَا تَخِمْ لَكَ يَوْمَئِذٍ
﴿١٣٢﴾

133. So We sent on them the flood^x and the locusts^x and the lice^x and the frogs^w and the blood^x *Aya'ten*^w (miracles/signs/proofs) (which had been made) expounders;^w then *istakbaro*¹⁴⁶ (they^z affirmed theirⁿ prideful haughtiness) and they^z were people criminals.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ
وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ
مُفْضِلَتٍ فَأَسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ﴿١٣٣﴾

¹⁴⁵ There was a raging controversy around word “مهما.” Some were saying it is made up of (a) “مه ما” where the “مه” for silencing, and “ما” the article of surety. And others say that “مهما” is really made up of (b) “ما ما.” The case was finally settled in favor of (b), as led by سيبويه and other linguists, who maintained that the article “مهما” is conditional article, made up of “ما ما.” The first “ما” is for punishment and the second for surety. But to prevent the meeting of two similar letters the “ا” in the first “ما” was changed to a “ه,” leaving the second “ما” of surety intact.

¹⁴⁶ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

134. And *lamma* (*when/whence*) befell on them the *rejzo*¹⁴⁷ (*successive: convulsive and perturbing torment*) said they:^z O, Mosa (Moses) let-invoke [*you*^s] for us your^t Lord by what covenanted [*He*] *endaka* (*with you^g/by you^g*); indeed, *en* (*if*) doffed you^g *a'n* (*off*) us the *rejza* (= *rejzo*), surely assuredly¹⁴⁸ we believe for you^g and surely assuredly we send with you^g Israel's sons.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا
يَمُوسَى اادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ
عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ
لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ
بَنِي إِسْرَءِيلَ ﴿١٣٤﴾

135. Then when We doffed *a'n* (*off*) them the *rejza*¹⁴⁹ (*successive: convulsive and perturbing torment*) to *ajalen*¹⁵⁰ (*term-limit*)^x they (*are*) *ba'legbo* (*ones reaching*) it^x *edha* (*suddenly/whereas*) they *yankothona* (*they^z infract/infringe*).

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى
أَجَلٍ هُمْ بِلُغْوِهِ إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾

136. So We revenged from them, so We drowned them in the *yamme* (*deep and extended body of salty or sweet water*) because surely they^z denied by Our *Aya'te*^w (*miracles/signs/proofs*) and they^z were *a'n* (*regarding*) it^w neglectors.

فَأَنقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي أَيْمِهِم
بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا
غَافِلِينَ ﴿١٣٦﴾

137. And We bequeathed the people whom^r they^z were *youstadha'fona*¹⁵¹ (*being deemed weaklings they^r*), the land's^w *mashareqa*^x (*sunrise's loci*)^x and its^w *maghreba*^x (*sunset's loci*)^x which^u We blessed in it,^w and concluded^w your^t Lord's word^w the *busna*^w (*all around most beautiful/excellent-result*)^{w152} on Israel's sons by what *ssabara* (*had held on patiently*) they^z and We destroyed what was *yassna'o* (*carefully crafting*) Pharaoh and his people and what they^z were trellising.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا
يُستَضْعَفُونَ مَشْرِقَ الْأَرْضِ
وَمَغْرِبَهَا أَلَّتْ بَرْكُنَا فِيهَا
وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي
إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا
كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ
وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

138. And We (*caused to*) pass-over by Israel's sons the sea, then *ata* (*hap*) they^z on a people *ya'akefoona* (*devoting/dedicating themselves as anchorites they^z*) on idols for them; they^z said: O, Mosa (Moses) let-make [*you*^s] for us an *elahan* (*a deity*) just-as for them *alebaton* (*deities*); said [*he*]: verily you^b (*are*) people *tajhaloona*¹⁵³ (*you^z act ignorantly/incorrectly*).

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا
عَلَىٰ قَوْمٍ يَعْبُكُونَ عَلَىٰ أَصْنَامٍ لَهُمْ
قَالُوا يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا
لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

¹⁴⁷ The word “رجز” has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁴⁸ The “ل” in “لنؤمنن” and “لنرسلن” are juratory “ل” = “ال القسم” amounting to = “التأكيد”, i.e. affirmation, expressed in both case by “assuredly”

¹⁴⁹ Ibid.

¹⁵⁰ The word “الأجل” means term-limit, see اللسان.

¹⁵¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁵² The word “الحسنى” by itself, i.e. not in the sense of “prefix or postfix annexation” (مضاف أو مضاف اليه), in The Qur'aan almost always means “Paradise,” except in a few cases where it could mean: (1) *excellent-attribute*, (2) *excellent-result*, all around most beautiful. Perhaps in this great Ayah, “excellent-result” is one of those cases. As Israel's sons had inherited all that Pharaoh and his people possessed after the Pharaoh and his people were drowned.

¹⁵³ The word “تجهلون” = “tajhaloon” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

139. Verily these *mutabbbaron* (is ruin/destroy/damaging) what they (are) in [it^x] and a falsehood^x (is) what they^z were working.

إِنَّ هَؤُلَاءِ مُتَبَرِّمٌ مَّا هُمْ فِيهِ وَيَطْلُمَا
كَأَنَّهُمْ يَعْمَلُونَ ﴿١٣٩﴾

140. Said [he]: do other than Allah *abgbey* ([I] earnestly-quest) you^b *elahan* (deity); while He favored-/preferred you^b over the worlds¹⁵⁴.

قَالَ أَغَيِّرَ اللَّهُ أَبْغَيْبَكُمْ إِلَهًا وَهُوَ
فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

141. And *edh* (when/since) We delivered you^b from Pharaoh's *aal'e* (family/house/kin/chiefs/followers), they^z afflict you^z the ill torment, *youqattelona* (iteratively slaughtering they^z) yourⁿ sons and *yastah'youna*¹⁵⁵ (they^z affirmably-let-live) yourⁿ women, and in *tha'lekum* (collective-afar-that)^x (is) a great essay from yourⁿ Lord.

وَإِذْ أَخْرَجْنَاكَ مِنَ آلِ فِرْعَوْنَ
يَسُومُونَكَ سُوءَ الْعَذَابِ يُقْتُلُونَ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي
ذَلِكَ لَكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

142. And We promised *Mosa* (Moses) thirty nights^w and concluded it^w by ten, so concluded his Lord's appointment forty nights;^w and said *Mosa* (Moses) for his brother *Haroona* (Aaron): let-succeed me [you^s] in my people and let-reconcile [you^s] and let-not *tattabe'a* (closely-followed [you^s]) the corrupters' path.

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً
وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنَةٍ مِّمَّقَتْ رَبِّهِ
أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ
هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا
تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

143. And *lamma* (when/whence) came *Mosa* (Moses) for Our appointment and spoken to him his Lord, said [he]: my Lord, let-show me [You^s], I look to You.^g Said [He]: never [you^s] see Me; [and,] but let-look [you^s] at the mountain^x so *en* (if) [it^x] stayed-put in its^x place, then [you^s] will see Me; so *lamma* manifested his Lord for the mountain^x [He] made it^x *dakekan* (razed-smooth-even); and tumbled *Mosa* (Moses) faintly; then *lamma* [he] regained consciousness said [he]: *subhana*¹⁵⁶ (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You^g I repented to You^g and I am first, (of) the believers.

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ
رَبُّهُ، قَالَ رَبِّ أَرِنِي إِلَيْكَ قَالَ
لَنْ تَرِنِي وَلَكِنْ أَنظُرْ إِلَى الْجَبَلِ فَإِنِ
اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ تَرِنِي فَلَمَّا
جَحَلَ رَبُّهُ، لِلْجَبَلِ جَعَلَهُ دَكًّا
وَحَرَّ مُوسَى صَعْقًا فَلَمَّا أَفَاقَ قَالَ
سُبْحَنَكَ بُنْتُ إِلَيْكَ وَأَنَا أَوَّلُ
الْمُؤْمِنِينَ ﴿١٤٣﴾

144. Said [He]: O, *Mosa* (Moses) verily I *isstafayto*¹⁵⁷ (I قَالَ يَمْوَسَىٰ إِنَّي أَصْطَفَيْتُكَ عَلَى

¹⁵⁴ Qur'aan commentators say that is of their time; i.e. this preference is with respect to people of their time.

¹⁵⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁵⁶ The word "subhanaka" = "سُبْحَانَكَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَانَ" or "سُبْحَانَهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "subhanaka" = "سُبْحَانَكَ" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

¹⁵⁷ See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على". In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الاصطفاء". In the case of (b) the subject of "اصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

superlatively and exclusively selected) you^g over the man-kind by My messages^w and by My speech.^x So let-take [you^s] what *atayto* (I accorded) you^g and let-[you^s] be^x of the thankers. ١٤٤

145. And We wrote for him in the tablets of every-thing an exhortation^w and an expounding^x for every-thing;^x so let-take [you^s] it^w by a strength;^w and let-command [you^s] your^t people (to) take they^z by its^w *ahsa'ne*¹⁵⁸ (*perfecter and beautifuler*); [I] shall show you^b home^w (of) the *faseeqeena*¹⁵⁹ (*rebels-vis-à-vis Allah's command*). ١٤٥

146. [I] shall avert a'n (off) My *Aya'te*^w (*messages/signs-/proofs*) who^r *yatakabbaroona*¹⁶⁰ (*they^z who practice pridefullness*) in the Earth^w by other than the right; and *en* (if) they^z see every *Aya'ten*^w (*singular of Aya'e*^w), they^z believe not by it;^w and *en* they^z see path^x (of) the *rosh'de*¹⁶¹ (*mature-discernment/rational guidance to the right*) not *yattakbetho* (*they take-and-make*) it^x (for) a path;^x and *en* they^z see path^x (of) the *ghayye*¹⁶² (*misguidance/straying because of fallacious belief resulting in disappointment*), *yattaskbetho* it^x (for) a path;^x *tha'leka* (*afar-that-it*),^x (is) because that they^z denied by Our *Aya'te*^w and they were off it^w neglectors. ١٤٦

147. And who:^r they^z denied by Our *Aya'te*^w (*messages, signs, proofs*) and the Hereafter's^w *lega'a* (*meeting with*) miscarried^w their works. Are they^z (to be) requited except (for) what they^z were working. ١٤٧

148. And *ittakhatha*¹⁶³ (*took and presumed*) Mosa's (Moses') people from after him of their ornaments a calf, *jasadan*^{x164} (*tinged-physique*) for it^x a low; have they^z not seen that it^x neither speaks (to) them, nor [it^x] divinely-guides them a path; *ittakhatha* (*they took-and-presumed*) it^x (a deity) and they^z were *dha'lemeena*¹⁶⁵ (*injustice-doers*). ١٤٨

¹⁵⁸ There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹⁵⁹ See the *Lexicon* attached to this *Translation* for this important word *faseeqoon* and its *grammatical* inflections.

¹⁶⁰ The word "*yatakabbaroon*" = "*يَتَكَبَّرُونَ*" does *not* have an *exact* English equivalent *per se*. It is a *present/future* tense addressing addressees: *they^z stand haughtily above submission*. Hence, we *transliterate* and *parenthetically explain*.

¹⁶¹ See the *Lexicon* attached to this *Translation* for explanation and elaboration on this word, under "*rushdo*."

¹⁶² The word "*الغي*" = "*الضلال المبني على اعتقاد فاسد نتج عنه خيبة*" that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*. See *اللسان والراغب*.

¹⁶³ The word "*اتخذ*" from "*الإنخاذ*" which is "*إفتعال*" for "*الإنخاذ*," as stated in *لسان العرب*; therefore, "*اتخذ*" is *always* taking and *making* and *presuming* some-thing about what was taken. Thus, it is *not* just the mere *taking*.

¹⁶⁴ The word "*جسدا*" = a *tinged-physique* versus "*body*" be it *tinged* (colored) or *not*. See *الراغب*.

¹⁶⁵ The "*ظالمين*" = "the injustice-doer," as "*الظلم*" = "injustice." See footnote 148 below.

149. And *lamma* (when/whence) (had been) fallen in their hands^{w166} and saw they^z that *qad* (already and affirmatively) strayed they^z said they:^z indeed *en* (if) not *yarham* (mercy-gives) us our Lord and [He] forgives [for] us, surely we assuredly¹⁶⁷ be of the losers.

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرَ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

150. And *lamma* (when/whence) returned *Mosa* (Moses) to his people angrily, sorrowfully, said [he]: wretched what succeeded me you^z from after me; have you^c hastened yourⁿ Lord's command; and [he] threw the tablets and [he] took by head^x of his brother pulling it^x to him. Said [he]: my mother's son, verily the people *istadh'afoney*¹⁶⁸ (they^z deemed me a weakling) and *kado* (they^z nighed/verged/almost) kill me;^z so *latush'met*¹⁶⁹ (let-not [you^s] have-schadenfreude i.e. glee over others' misfortune) by me the foes and let-[you^s] not make me with the people, the *dha'lemeena*¹⁷⁰ (injustice-doers).

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضَبَ عَلَيْهِمْ قَالُوا بِسْمَا حَلَفْتُنِي مِنْ بَعْدِي أَعَجَلْتَهُ أَمْرًا رَبِّكُمْ وَأَلْقَى الْأَلْوَابَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

151. Said [he]: my Lord, let-forgive [You^s] for me and for my brother and let-admit us [You^s] in Your^t mercy^w and You^s (are) *arhamo* (most merciful) of the *raheemeena* (mercy-givers).

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

152. Verily who^r *ettakbatho*¹⁷¹ (they took and made) the calf (deity), shall attain them a wrath^x from their Lord and ignominy^w in the life^w (of) the world^w and like *tha'leka* (afar-that-it/that),^x [We] requite the *mufta'reena* (crafters of lies for fraudulent end).

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

153. And who^t they^z worked the *sayye'aa'te*^w (demeritorious-deeds)^w after-wards repented they^z from after it^w and they^z believed, verily your^t Lord from after it^w (is) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

154. And *lamma* (when/whence) stilled¹⁷² *a'n* (off) *Mosa*

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ

¹⁶⁶ The Qur'aanic phrase: "And when (had been) fallen in their hands" is an Arabic *tongue* expression meaning they were filled with sorrow and regret for some failure(s). That is because when a person feels very sorry, he drops his head into his hand or hands and may even bite the hand in regret. So, the expression came to pass.

¹⁶⁷ The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly."

¹⁶⁸ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁶⁹ The Arabic verb "تَشَمَّتْ" is present tense of "شَمَّتْ" meaning to gloat/derive joy out of others' misfortune. But in English there is no verb for the Germanic rooted word *schadenfreude*. Hence, we resorted to this kind of round about way of making a verb-construction of the word by preceding it with "have."

¹⁷⁰ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁷¹ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ," as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁷² It is remarkable to note here that the Qur'aanic term "سَكَتَ" = "stilled," (in the intransitive mode) as if the "wrath" came to a silence. In other words, rather than to say when Moses subdued his wrath.

(Moses) the wrath^x [he] took the tablets^w and in its^w inscription^w a *hudna* (divine-guidance)^x and a mercy^w for whom^r they (are) for their Lord dread they.^z

أَخَذَ الْأَلْوَابُ فِي نُسْخَتِهَا هُدًى
وَرَحْمَةً لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

155. And chose *Mosa* (Moses) (of) his people seventy men for Our appointment; then *lamma* (when-/whence) took^w them the *rajjato* (*Shudder-she*^v / Tremor-she^v), said [he]: my Lord had You^g willed You^g (could have) perished them from before and *eyyaya*¹⁷³ (indeed including me); do [You^s] perish us by what did the mooncalves of us; *en* (not) it^w except Your^t essay^w [You^s] mislead by it^w whom^p [You^s] will and divinely-guide whom^p [You^s] will; You^s (are) our *Wa'leyo* (Guardian/Ally), so let-forgive [You^s] for us and *erham* (let-[You^s]mercy-give) us, and You^s (are) *khayro* (choicer/ worthier) (of) the *Ghafeereena* (forgiveness Givers).

وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا
لِمِيقِنَاتٍ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ
رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ
وَأِنِّي أَتَّهِلِكُهُمْ بِمَا فَعَلَ الشَّهَاءُ مِنَّا إِنَّ
هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ
وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا
وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

156. And let-write [You^s] for us in this^w world^w a *hasanatan*^w (meritorious-deed)^w and in the Hereafter; verily we *hudna*¹⁷⁴ (we had adopted the Jewish "law"-/customs/repented) to You;^g said [He]: My torment^x [I] betide by it^x whom^p [I] will and My mercy^w expanded-she^{v175} (to include) every-thing, [I] shall write it^w for whom^r *yatta-qoon* (they reverentially guard not to displease Allah) and *younatona* (they^z accord and fulfill the obligations of) the *Zakata*^{w176} (prescribed percentage of personal possessions)^w and who^r they by Our *Aya'te*^w (messages/signs/proofs) they^z believe.

وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا
إِلَيْكَ قَالِ عَذَابِي أُصِيبُ بِهِ مَن
أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ
شَيْءٍ فَسَاكُنْهَا لِلَّذِينَ يَنْفَقُونَ
مِمَّا مَلَكَتْهُمُ الرِّكَوَّةُ وَالَّذِينَ هُمْ
بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

157. Who^r *yatta'beo* (closely-follow) they^z the messenger, the prophet the *ommey*¹⁷⁷ (he who is unlettered) whom^x they^z find him written *enda* (with, in books with) them in the Torah^w and the *Enjeel*^x (Euangelion/Gospel), [He] commands them by the *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim) and [he] restrains them *a'n* (regarding) the *munka're* (rationally/ *Sharey'ah* unacceptable deed/say) and [he] legitimizes for them the goodies^{w178} and [he] illegitimizes on them the

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ
الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ
الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ

¹⁷³ The word "إِيَّاي" = "أداة تأكيد لضمير منصوب" = an article of intensity for an objective pronoun.

¹⁷⁴ The word "*hudna*" has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹⁷⁵ The word "وَسِعَتْ" = "Expanded" means *is already broadened* to contain/include.

¹⁷⁶ See the *Lexicon* attached to this Translation for what exactly the *Zakah* is and its implications.

¹⁷⁷ The word "أُمِّي" = "unlettered." In English "unlettered" is an adjective, so no plural for it. So, I resort to transliteration and parenthetical explanation.

¹⁷⁸ The word "طَيِّبَات" = "goodies" = "goodies," = a feminine gender means anything delectable and legitimate.

*khaba'etha*¹⁷⁹ (wicked/bad/ill-natured) and *yadba'o* (he relieves/spares) *a'n* (off) them their *isra*¹⁸⁰ (severe, personal, and most burdensome obligation) and the shackles which^u were-she^y on them; so who^r they^z believed by him and deferentially-supported¹⁸¹ him and they^z succored him and they^z closely followed the illumination^x which^x (had been) descended with him, those they (are) the thrivers.

عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

158. Let-say [*you*^s]: O, you the mankind; verily I am Allah's messenger to you^b together; Who for Him (is) the Heavens^w and the Earth's^w proprietorship, no an *elaha* (a deity) except Him; [He] quickens and [He] deadens;¹⁸² so let-believe you^z by Allah and His messenger,^x the prophet^x the *ommy*¹⁸³ (he who is unlettered), who^x believes [he] by Allah and His words^w and *ettabe'o* (let-closely follow) him you^z *la'alla* (craving currently unavailable deed that/perhaps) you^b *tahtadona* (you^z find and accept the divine-guidance).

قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ آلَتِي ٱلْأُمِّي ٱلَّذِي يُؤْمِنُ ۖ بِاللَّهِ وَكَلِمَاتِهِ ۚ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

159. And of Mosa's (Moses') people an *ummaton*^w (community)^w *yahdona* (they^z divinely-guide) by the right^x and by it^x *yaa'deloona* (they^z equalize/ render-justice).

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

160. And *qatta'a* (recurrently cut) them We twelve *asbattan* (Jewish tribes)¹⁸⁴ *Umaman*^w (communities)^w and We revealed¹⁸⁵ to Mosa (Moses) *edh* (when/since) his people *istasghabo*¹⁸⁶ (sought him water availability), that let-strike [*you*^s] with your^t staff the stone^x then *enba'jasat* (gushed through narrow vent) from it^x twelve wells,^w *qad* (already and affirmatively) knew each people their *mashraba*^x (drinking-place)^x and We over-shadowed the clouds over them and We descended on them the *Manna*¹⁸⁷ and the quails; let-eat you^z from goodies^{w188} (of) what We provided you; and they^z wronged¹⁸⁹ Us not, [and,]

وَقَطَعْنَاهُمْ اثنى عشرَ عَشْرَةً اَسْبَاطًا اُمَمًا وَاَوْحَيْنَا اِلٰى مُوسٰى اِذْ اَسْتَسْقٰىهُ قَوْمُهُ ۚ اَنِ اصْرِبْ يَعْصَكَ الْحَجَرُ ۖ فَاَنْجَسَتْ مِنْهُ اثنى عشرَ عَشْرَةً عَيْنًا قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَاَنْزَلْنَا عَلَيْهِمُ الْاَمَرَ وَالسَّلٰوٰى كُلُّوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَمَا ظَلَمُوْا وَلٰكِنْ كَانُوْا اَنْفُسَهُمْ

¹⁷⁹ The wicked, bad and ill-natured.

¹⁸⁰ See the *Lexicon* attached to this Translation for this is very important word.

¹⁸¹ The word "عَزَّرُوهُ" in "النصرة مع التعظيم" i.e. deferential support. See *الراغب*.

¹⁸² The word "أَمَات" in "يُمِيتُ" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

¹⁸³ See footnote 1790 above regarding *ummy*.

¹⁸⁴ The word "أسباط" in the Hebrew language is exactly like "tribes" = "قبائل" in the Arabic language.

¹⁸⁵ See footnote 1750 above regarding *revealed*.

¹⁸⁶ The word "استسقى" = "طلب السقي أو الإسقاء" See *الراغب*. So "استسقى" on "استسقاء" meaning: (1) sought him what to drink (i.e. water); (2) sought him to avail what to drink (i.e. water); (3) however, in the case of *Mosa* (Moses) (*phuoli*), Allah's munificence provided him with twelve different sources through the "stone" which he was commanded to just smite and thereof gushed water, in a controllable manner for each tribe.

¹⁸⁷ See the *Lexicon* attached to this Translation for this word, *manna*

¹⁸⁸ See footnote 1791 above regarding *goodies*.

¹⁸⁹ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

but they^z were wronging (to) themselves.

بِظُلْمِهِمْ

161. And *edh* (when) (had been) said for them: let-dwell you^z this^w the village^w and let-eat you^z from it^w whence you^z willed, and let-say you^z *bittaton*^{w190} (may Allah remove our sins from our shoulders)^w and let-enter you^z the door (in) kowtowing (manner)¹⁹¹ [We] forgive for you^b yourⁿ offenses^w/inequities^{w192} and [We] shall augment the benefactors.

وَإِذْ قِيلَ لَهُمْ اَسْكُنُوا هَذِهِ الْقَرْيَةَ
وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا
حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا
نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ
سَازِدَ الْمُحْسِنِينَ

162. Then substituted who^r *dhalamo*¹⁹³ (they^z wronged to) them a say other than which^x (had been) said for them, so We sent on them *rejzan*¹⁹⁴ (successive: convulsive and perturbing torment) from the sky^w by what they^z were *yadh'lemonoona* (were wronging they^z).

فَبَدَّلَ الَّذِي ظَلَمُوا مِنْهُمْ قَوْلًا
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا
عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ
بِمَا كَانُوا يَظْلِمُونَ

163. And let-ask them [you^s] *a'n* (regarding) the village^w which^u was^w a vicinage^{w195} (of) the sea, *edh* (when-/whence) they^z transgress (i.e. village's inhabitants) in the Sabbath, *edh ta'atee* (approach/come to) them their (big) fishes *shurra'an* (openly raising their heads above the water) day of their Sabbath; and day not sabbatize they^z not *ta'atee* them; like *tha'leka* (afar-that-it),^x [We] essay them by what they^z were *yafsoqoona*¹⁹⁶ (rebelling they^z vis-à-vis Allah's command).

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ
حَاضِرَةً الْبَحْرِ إِذْ يَعْدُونَ فِي
السَّبْتِ إِذْ تَأْتِيهِمْ حِثَّائُهُمْ يَوْمَ
سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا
يَسْبُتُونَ لَا تَأْتِيهِمْ كَذَلِكَ
بَبُؤِهِمْ بِمَا كَانُوا يَفْسُقُونَ

164. And *edh* (when) said^w an *Ummaton*^w (community)^w of them: wherefore you^z exhort¹⁹⁷ a people Allah (is) *muhleko* (perishing) them or tormenting them, a severe torment; said they: apology to yourⁿ Lord, and *la'alla* (craving currently unavailable deed that, perhaps) they *yattaqoona* (they reverentially guard not to displease Allah).

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ
قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُوا مَعذَرَةٌ إِلَى
رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

¹⁹⁰ See the Lexicon attached to this Translation for this word, "bettattan."

¹⁹¹ The word "سُجَّدًا" is an adverbial construct, as if to say: "kountingly," but there is no such word in English. So, I chose to say instead "in a kowtowing manner."

¹⁹² There is "خَطِيئَةٌ" and "خَطِيئَةٌ" both are "inequities" committed intentionally and therefore are sins. So, "خَطِيئَةٌ" in "خَطِيئَاتِكُمْ" is feminine and singular; and "خَطِيئَةٌ" is masculine and singular.

¹⁹³ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

¹⁹⁴ The word "رِجْز" has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁹⁵ The Arabic word "حاضرة" translated as vicinage, i.e. "overlooking," but we hasten to point out that "حاضرة" means a great community or metropolis around water sources. And "village" per se in The Qur'aan is metropolis, as so stated where applicable.

¹⁹⁶ See the Lexicon attached to this Translation for faseqoon for an elaboration on this rather important word.

¹⁹⁷ The word "تَعْظُونَ" rooted in "وَعِظَ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition.

165. Then *lamma* (when/whence) they^z forgot¹⁹⁸ (ceased paying attention to) what they^z (had been) reminded of it^x We delivered whom^r they^z restrain a'n (regarding) the ill and We took whom^r *dbalamo*¹⁹⁹ (they^z wronged) by a torment arduous by what they^z were *yafsoqoona*²⁰⁰ (rebelling they^z vis-à-vis Allah's command).

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا
الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا
الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا
كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

166. Then *lamma* (when/whence) they^z recalcitrated a'n (regarding) what they^z (had been) restrained a'n (off) it^x We said for them: let-be you^z apes *kha'seyeena*²⁰¹ (cringers/ they who caused self contemptibility and had been driven away with a spurn).

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

167. And *edb* (when/ since) *ta'athtbana*²⁰² (iteratively proclaimed) your^t Lord: that assuredly²⁰³ [He] missions²⁰⁴ on them to The *Qeyamate's*^w (Judgment's) Day^x whom^p [he] afflicts them, the ill torment; verily your^t Lord surely (is) swift (in) the punishment and verily He (is) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى
يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ
الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ
وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

168. And We *qatta'a* (iteratively cut) them in the Earth^w *umaman*^w (communities);^{w205} of them the *ssa'leboona* (righteous-people) and of them lesser than *tha'leka* (afar-that-it)^x,²⁰⁶ and We essayed them by the *hasana'te*^w (meritorious-deeds)^w and the *sayye'aa'te* (demeritorious-deeds)^w *la'alla* (craving currently unavailable deed that/ perhaps) they return.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِنْهُمْ
الصَّالِحِينَ وَمِنْهُمْ دُونَ ذَلِكَ
وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

169. Then succeeded from after them successors inherited they^z the book, they^z take transient^{x207} this the *adna* (baser/ lower) and they^z say: *sayoughfaro* (affirmably to be forgiven) for us; and *en* (if) *ya'atee* (haps/ comes to) them a transient^x its^x similar they^z take it;^x had not (been) taken on them *meethaqa*^x (ratified-covenant)^x (of) the book that not they^z say on

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا
الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا
الَّذِي يَقُولُونَ سَيُعَذِّبُنَا وَإِن
يَأْتِيَهُمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ
عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا

¹⁹⁸ The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

¹⁹⁹ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

²⁰⁰ See the *Lexicon* attached to this Translation regarding *faseqoon*.

²⁰¹ The word "*kha'seyeen*" = "خاسنين" is plural, masculine, subjective noun meaning: be you^f (of) those who caused self contemptibility and had been driven away with a spurn. There is no English equivalent for the word *kha'seyeen*.

²⁰² The word "تأذن" = "أكثر الإِعْلَام، قاله سيوييه" i.e. iteratively proclaimed. See *التاج*.

²⁰³ The "ل" in "البيعتن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

²⁰⁴ The word "بعث" in "البيعتن" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

²⁰⁵ That is separated or set apart as racially different group from other main population in any part of the globe.

²⁰⁶ Qur'aan Commentators are unanimous in saying that the here "Of them the righteous," during Moses' time or those who followed Jesus or Mohammad, peace be upon the three, i.e. Moses, Jesus and Mohammad.

²⁰⁷ That is worldly allurements and commodities.

Allah except the right; and they^z studied what (*is*) in it;^x and the Hereafter's^w home^w (*is*) *khayron* (*choicer/superior/worthier*) for whom^r *yattaqoona* (*they reverentially guard against Allah's displeasure*); do not you^z reason.

عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ
وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ
يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٧٨﴾

170. And who^r *youmassekona*²⁰⁸ (*assiduously-hold they^z*) by The Book^x and *aqamo*²⁰⁹ (*they^z upped-to-fulfill the prescribed obligations of*) the Prayer^w Verily We waste not the reformers' remuneration.

وَالَّذِينَ يُمَسِّكُونَ يَالِكَتَبِ
وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ
الْمُصْلِحِينَ ﴿١٧٩﴾

171. And *edh* (*when*) *nataga*²¹⁰ (*uprooted and raised*) We the mount^x above them, as if it^x (*were*) a canopy; and they^z presumed that it^x (*is*) a plunker by them; let-take you^z what We accorded you^z by a strength; and let-remember you^z what (*is*) in it;^x *la'alla* (*craving currently unavailable deed that, perhaps*) you^b *tattaqoona* (*you^z reverentially guard not to displease Allah*).

وَإِذْ نَفَقْنَا لِبَنِي إِدْرِيسَ
ظِلَّةً وَظَنُوا أَنَّهُ وَافِعٌ بِهِمْ خُذُوا مَا
آتَيْنَكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٠﴾

172. And *edh* (*when/since*) took your^t Lord from Adam's sons of their backs (*loins*) their progenies^w and *ash'ha-dahum*²¹¹ (*[He] attested them/called upon them to attest*) on their selves:^w Am I not yourⁿ Lord; said they:^z *bala*²¹² (*certainly-not*); we witnessed-/attested that you^z say The *Qeyamatey's*^w (*Judgment's*) Day^x verily we were *a'n* (*regarding*) this, neglectors.

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ
ظُهُورَهُمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى
أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى
شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا
كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٨١﴾

173. Or you^z say: verily only partnered (*deities with Allah*) our fathers of before, and we were a progeny,²¹³ of after them; do then You^g perish us by what did the falsifiers.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ
وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا
بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٨٢﴾

174. And like *tha'leka* (*afar-that-it/that*)^x [*We*] expound the *Aya'te*^w (*messages^w*) and *la'alla* (*craving currently*

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ

²⁰⁸ The word "يُمَسِّكُونَ" is "على وزن فَعَّلَ" so it denotes *assiduousness* of the action of *holding* in this case.

²⁰⁹ The word "أَقَامُوا" from أَقامَ=قام [he] stood/upheld/sustained/maintained." Linguistically means: "أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أَقَامُوا" means they: (1) *upheld*, in the sense of *continuedness* and *keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أَقَامَ" has another "*share'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (*the second call for*) the Prayer," (S4: 102). Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do *not* establish Prayer they *only maintain and perform* it.

²¹⁰ The Arabic word "نَتَقَّ" means: *uprooted and raised*.

²¹¹ The Arabic word "أَشْهَدَ" has no English equivalent *per se*, but the closest is: *called/asked one to bear-witness/attest*.

²¹² The word "bala"= "indeed-not" is *absolutely not synonymous* to "yes"="نعم." In fact to say "نعم" for "بلى"="bala" would give the *exact opposite* meaning. English does not have a single word for "bala" hence transliteration. See the *Lexicon* attached to this *Translation* for rather informative elaboration.

²¹³ The word "ذُرِّيَّةٌ" linguistically has *double meaning*: (1) *ancestry* or (2) *progeny*. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference.

unavailable deed that, perhaps) they return.

يَرْجِعُونَ ﴿١٧٤﴾

175. And let-recite [you^s] on them *naba'a*²¹⁴ (piece-of-significant-and-availing-news) whom^x We accorded him Our *Aya'te*^w (messages^w) then [he] sloughed off it;^w then followed him the Satan, so [he] [was] of the *ghaweenah*²¹⁵ (strayers because of fallacious belief resulting in disappointment).

وَأَنذَرْتُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَاسْلَخَ مِنْهَا فَأَتَبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

176. And had We willed, surely (We would have) uplifted him by it;^w [and,] but he *akhlada*²¹⁶ ([he] clung/immortalized) to the Earth^w and *ettaba'a* ([he] closely-followed) his *hawa* (tendentious liking), so his parable^x/example^x (is) like the dog's parable^x-/example^x en (if) [you^s] assault on it^x *yalbath*²¹⁷ (it^x pants drooping its tongue out), and if [you^s] leave [it^x] *yalbath* [it^x]; *tha'leka* (afar-that-it/that)^x (is) the people's parable^x/example^x who^r they^z denied by Our *Aya'te*^w (messages/signs/proofs); so let-narrate [you^s] the narratives, *la'alla* (craving currently unavailable deed that, perhaps) they rethink.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَتَشَبَّهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثَ أَوْ تَتْرُكْهُ يَلْهَثَ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

177. Fouled the people's parable^x/example^x who^r they^z denied by Our *Aya'te*^w (messages/signs/proofs) and (to) themselves they^z were wronging.

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنفُسُهُمْ كَانُوا بِظُلْمٍ ﴿١٧٧﴾

178. Whomever Allah *yahdey* (divinely-guides), so he (is) the *muhtadey* (he who found and accepted the divine-guidance), and whomever [He] misleads then those, they (are) the losers.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِى وَمَنْ يُضِلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

179. And *laqad* (verily, already and affirmatively) *dhara'ana* (We created/propagated/manifested) for Hell^w many of the Jinn and the humankind; for them hearts not understand they^z by it^w and for them eyes not sight they^z by it^w and for them ears not hear they^z by it^w; those, (are) like the *an'aa'me*²¹⁸ (cattle/sheep/goats-/camels),^w rather they (are) *adhallo*²¹⁹ (harder/more: astray); those, they (are) the *ghafeloona* (neglectors/heedless).

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

²¹⁴ For the Arabic word "*naba'a*" = "نَبَأٌ" there is no English equivalent. As it is (1) a singular noun; and (2) it means: "significant-and-availing-news," not just any news. Its avail is its useful knowledge. And (3) to denote such a singularity as well as the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: "piece-of-significant-and-availing-news," as the word "news" per se is a plural noun and is very inadequate to convey the نَبَأٌ. Clearly the word "tiding" = "خَبَرٌ" is unfit, as it primarily denotes simple "information," and "نَبَأٌ" denotes and connotes more momentous information. See *المرآب*.

²¹⁵ The word "الغَاوِينَ" strayers because of fallacious belief resulting in disappointment for them. See *المرآب* and *اللسان*.

²¹⁶ The word "أَخْلَدَ" = immortalized (himself), i.e. clung to something permanently.

²¹⁷ I could not find an English word for "لَهَاتِ الْكَلْبِ" = "dog's lath," which includes panting and drooping its tongue out.

²¹⁸ The word "the an'am" = "الْأَنْعَامُ" or "نَعَمٌ" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = cattle, sheep, goats, and camels.

²¹⁹ The word "أَضَلُّ" = "adhall" is a superlative adjective for "strayer" for which there is no English equivalent.

180. And for Allah (are) the names^x [the] *busna*^w (*most all around beautiful*);^w so let-invoke Him you^z by it^w and let-forsake you^z whom^r they^z gainsay/deviate in His names;^x shall (be) requited they^z (for) what they^z were working. وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾
181. And of whom^p We created an *ummaton*^w (*a community*)^w *yahdona* (*they^z divinely-guide*) by the right^x and by it^x *yaa'deloona* (*they^z equalize/render-justice*). وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾
182. And who^r they^z denied by Our *Aya'te*,^w (*messages/signs/proofs*) [We] shall allure²²⁰ them from whence not know they.^z وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾
183. And [I] protract for them, verily My scheme (is) *ma'teenon*²²¹ (*enormously strong and indefatigable*). وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾
184. Have [and] not²²² they^z rethought, not by their companion of *jennaten* (*insanity/stroke of Jinn*); *en* (*not*) he (is) except *natheeron* (*iterative warner*) manifesterer. أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّنْ حِجَّةٍ إِن هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾
185. Have [and] not²²³ they^z looked in the Heavens^w and the Earth's^w *malakoo'te*²²⁴ (*enormous-permanent-ownership*) and what created Allah of a thing; and that *asa* (*craving a deed beyond one's means that, may*) that be *qad* (*already and affirmatively*) *eqtaraba*²²⁵ (*festinately-approached*) their *ajalo*²²⁶ (*term-limit*); so by what discourse^x after it^x they^z believe. أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَن عَسَىٰ أَن يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾
186. And whomever Allah misleads, so no a *hadey* (*divine-guider*) for him; and [He] leaves them in their excessiveness addling they.^z مَنْ يُضِلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ ۚ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾
187. And they^z ask you^g *a'n* (*regarding*) 'The Hour'^w *ayyana*²²⁷ (*which momentous period/when*) (is) its^w anchorage;^w let-say [you^s]: verily only its^w knowledge (is) *enda* (*springing from/by Rule of*) my Lord; not manifest it^w [He], for²²⁸ its^w time, except Him; *thagolat* (*[it^w] became heavy-she*) in the يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَهَا إِلَّا هُوَ ۚ نُفِثَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا

²²⁰ The word “سنستدرجهم” is made up of four parts: (a) the letter “س” for “shall,” (b) double component word, the active *subject* pronoun, as represented by the “ن” and the *present participle verb* “نستدرج” meaning: *allure* some one to some thing *almost always not favorable* to him, (c) the pronoun “هم,” for them.

²²¹ The word “متين” means *enormously strong and indefatigable*.

²²² See footnote 125 above regarding “اولم.”

²²³ Ibid.

²²⁴ The word “ملكوت” = “الملك مع العظمة والديمومة” i.e. the enormous and permanent ownership.

²²⁵ The word “اقترب” is *more particular* than “قرب” as “اقترب” = “المبالغة في القرب,” i.e. indicative of a *superlative* of the *approach*. See التاج. So for such a *superlative* of the *approach/nighing*. So, “festinately” is used to qualify the *approach* in order to *intensify* it.

²²⁶ The word “الاجل” means *term-limit*, see اللسان.

²²⁷ The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ,” but with *reverence and magnanimity* for whatever “أَيَّانَ” was used for. See معجم النحو is *which period, a specific and important (momentous) occurrence happen*.

²²⁸ The letter “ل” in “لوقتها” means “for,” as the “ل” has *twenty* different meanings, see معني اللبيب.

Heavens^w and the Earth;^w not *ta'ateekom*^w ([it^w] *haps*^w/comes^w to you^b) except surprisingly;^w they^z ask you^g as that you^g (are) *hafey-yon*²²⁹ (*profoundly familiar*) a'n it;^w let-say [you^s]: verily only its^w knowledge (is) *enda* (*springing from/by Rule of*) Allah, [and,] but most [the] mankind not know they.^z

تَاتِيكُمْ إِلَّا بَغْنَةً يَسْتَلُونَكُمْ كَأَنَّكَ
حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عَلَّمَهَا عِنْدَ اللَّهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٧٧﴾

188. Let-say [you^s]: neither [I] possess for myself^w a benefit and nor a harm, except whatever²³⁰ Allah willed; and had I were [knowing] the invisible surely *istakthra* (*would have sought much*) I of the *kbayre* (*betterment/desirables/goodness*) and *en* (*not*) touched/betided me the ill; not I save *natheeron* (*iterative warner*) and a *basheeron*²³¹ (*iterative teller of pleasant tiding*) for a believing people.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا
إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ
الْغَيْبِ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ
وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ
وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٨﴾

189. He Who created you^b of a single self^w and [He] made of it^w/her, its^w/her *zanja* (*spouse/wife/pair*) to quiet [he] to it^w/her; then *lamma* (*when/whence*) [he] overlaid²³² her, bore-she^y a *hamlan* (*internal-burden*^x) light;²³³ then *marrat*²³⁴ (*she^z went by and later had a grief/felt bitter*) by it;^x then when *ithgalat* (*became heavy-she^z*) both invoked/prayed Allah, their Lord both: verily *en* (*if*) *aa'taytana* (*You^g accorded/gave us*) a righteous, surely assuredly²³⁵ [we] be of the thankers.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا
لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ
حَمَلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ
دَعَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَلِحًا
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٧٩﴾

190. Then *lamma* (*when/whence*) [He] accorded them both a righteous both made for Him partners in what [He] accorded them both; so *ta'aala* (*ever elevated* [He]) Allah *amma* (*regarding*) what they^z partner (*deities besides Him*).

فَلَمَّا ءَاتَيْنَاهَا صَلِحًا جَعَلَا لَهُ
شُرَكَاءَ فِيمَا ءَاتَيْنَاهُمَا فَتَعَالَى اللَّهُ
عَمَّا يُشْرِكُونَ ﴿٨٠﴾

191. Do they^z partner (*deity besides Allah*) what [he] creates not a thing while they (*are being*) created.

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ
﴿٨١﴾

192. And neither can they^z (*effect*) for them a succor and nor themselves they^z succor.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا
أَنْفُسَهُمْ يَنْصُرُونَ ﴿٨٢﴾

²²⁹ The word "حَفِيٌّ" has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See اللسان.

²³⁰ The particle "مَا" is "إِسْمٌ أَوْ أَدَاةُ شَرْطٍ" = conditional noun/particle; or "مَا" = "إِسْمٌ مُوصُولٌ" = connective noun meaning *that which*. See إعراب القرآن، لمحمود صافي and لـ أحمد الحلب.

²³¹ The word "basheer" is masculine, singular, subjective noun, meaning *proclaimer of good tiding*, with no English equivalent.

²³² The word "تَغَشَّاهَا" = "overlaid her," or "came on top of her," this is figuratively (*allegorically*) speaking for "coming unto her" meaning having had sexual intercourse with her.

²³³ She bore the "seed" of Adam in her womb, which is obviously at the beginning is rather light. Also the word "حَمَلًا" not "جَمَلًا," as is *internal-burden* (as pregnancy) whereas "جَمَلًا" is *external burn* on any part of the body.

²³⁴ The word "مَرَّتْ" means: (1) passed by and (2) betided with grief (difficulty) or sadness. Thus, once again, there is no exact single English word to convey this double meaning word.

²³⁵ The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "الْقَسَمُ" amounting to = "التَّكْيِيدُ," i.e. affirmation, expressed by "assuredly."

193. And *en* (if) invite them you^z to the *buda* (divine-guidance) not *yattabe'ao* (they^z closely follow) you;^b equal on you^b whether you^c invited them or you^f (are) *ssa'metoona* (ones that are silent, while dutifully may not be correct for such silence). وَأِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾
194. Verily whom^r you^z invoke of lesser than Allah (are) *eba'don* (worshippers/submitters/slaves) like you,^b so let-invoke you^z them, then let *yestajeebo*²³⁶ (compliantly-answer) they^z for you^b *en* (if) you^z were *ssadeqeena* (always-truth-enforcers). إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾
195. Are for them feet^w they^z walk by it;^w or for them hands^w they^z seize by it;^w or for them eyes^w they^z sight by it;^w or for them ears^w they^z hear by it;^w let-say [*you*^s]: let-invoke you^z yourⁿ partners (*deities besides Allah*), afterwards let-scheme you^z [*against me*] then let-not you^z reprieve [*me*].²³⁷ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ ﴿١٩٥﴾
196. Verily my *Wa'leya* (Guardian/Ally), (*is*) Allah Who repeatedly descended The Book and He guards/protects the *ssaleheena* (righteous-people). إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾
197. And whom^r you^z invoke of lesser than/without Him they^z neither can (effect) yourⁿ succor and nor their selves^w they^z succor. وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾
198. And *en* (if) [*you*^s] invite them to the *buda* (divine-guidance) not hear they;^z and [*you*^s] see them looking to you^g while they perceive not. وَأِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرْنَهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾
199. Let-take [*you*^s] the surplus and let-command [*you*^s] by the *urfey* (the norm and not disapproved by *Sharey'ah maxims*) and let-shun [*you*^s] *a'n* (regarding) the *jabileena*²³⁸ (they who act ignorantly or incorrectly). خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾
200. And if incites you^g from the Satan an incitement, then *ista'edh* (let-affirmably refuge) [*you*^s] by Allah, verily He (*is*) *Sameeon* (Acute-Hearer, Enabler of others to hear, favorable Answerer to prayer), Omniscient. وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

²³⁶ The word “يستجيب” is rooted in “استجاب,” meaning: favorably/compliantly answered, not just answered. See الهادي.

²³⁷ The letter “ن” in “تنظرون,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “تنظرون” is omitted, for “التخفيف” = “alleviation, lightening.” See إعراب القرآن، لمحمود صافي

²³⁸ The word “جاهلين” = “jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the “jabileena” are they who act ignorantly or incorrectly.

201. Verily who^r *ettaqaw* (they had reverentially guarded not to displease Allah) if *massa* (touched/betided) them a spell of the Satan they^z reminisced^{x239} then *edha* (suddenly/whereas) they (are) discerners.^x إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾
202. And their brothers supply/preen them in the *ghayye*²⁴⁰ (misguidance/straying because of fallacious belief resulting in disappointment), afterwards not shorten they.^z وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾
203. And if not *ta'atee* ([you^s] produce/came to) them by an *Aya'ten*,^w (miracle/signs.proofs) said they:^z had not *ejtabyta* (contrived/concocted) it^w you;^g let-say [you^s]: verily only ([I] closely-follow) what (is being) revealed to me *attabe'o* ([I] closely-follow) from my Lord. [This], (are) persuaders-evidences^w from yourⁿ Lord and a *budan* (divine-guidance)^x and a mercy^w for a believing people. وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا آجَبْتَنَاهَا قُلْ إِنَّمَا أَتَيْتُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾
204. And if (had been) read The Qur'aan^x then *ista'me'a* (let-see listening) you^z for it^x and let hearken you^z *la'alla* (craving currently unavailable deed that, perhaps) you^b *torah-moona* (you^z be mercy-given). وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾
205. And let-remember [you^s] your^t Lord in your^t self^w supplicantly and *kheyfahtan*^{w241} (in circumstantial state-of-fear)^w and without/lesser than [the] loudning of the say, by the *ghodonwe* (before dawn-until-sunrise) and the *aasa'le* (late afternoon/before sun set); and let-not be [you^s] of the neglectors. وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرَّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾
206. Verily who^{r242} (are) *enda* (by Presence of) your^t Lord not *yestakberoona*²⁴³ (they^z affirm their prideful haughtiness) a'n (regarding) His *eba'da'te* (worship-/servility) and *yousabbaho*²⁴⁴ (they^z say: *subhana Allah*) (to) Him and for Him they^z kowtow. إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

²³⁹ The word "تَذَكَّرُوا" = they^z supplicated Allah or they^z reminisced regarding Allah or recalled what Allah allows and disallows.

²⁴⁰ The word "الغَيِّ" = "الضلال المبني على اعتقاد فاسد نتج عنه خيبة"، that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*. See الراغب and اللسان. That is they support/increase their straying.

²⁴¹ The word "kheyfab" = "خِيفَةً" is a noun etymologically it is "خَوْفَةً" as if it is a once. Hence, it is a circumstantial "state-of-fear" for a given situation. See تاج العروس. And (S20:67) provides strong support for "خِيفَةً" as so stated, as the *Ayah* says: "So, [he] perceived in himself a *kheyfatan* (a circumstantial state-of-fear) *Mosa* (Moses)." Moses' *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

²⁴² That is to say, the angels who are with your Lord seek no arrogance with respect to His worship and that they exalt Him and they prostrate to Him. So you, the human believers, follow their example and do likewise.

²⁴³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁴⁴ By saying "subhana Allah," that is saying: I single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around. +

آياتها
75
Ayahسُورَةُ الْأَنْفَالِ
Surato Al'Anfa'le
(The Spoils of War)ترتيبها
8
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Ask they^z you^g a'n (regarding) the anfa'le¹ (bonuses-/war-spoils); let-say [you^s]: the anfalo (=anfa'le) (are) for Allah and the messenger; so ettaqo (let reverentially guard you^z not to displease) Allah and let-reconcile you^z thata (the state of affairs) among you;^b and let-obey you^z Allah and His messenger [too], en (if) you^c were believers. يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾
2. Verily only the believers (are) who^r if Allah (had been) mentioned shuddered-she^{v2} their hearts^x (in-awe) and if (had been) recited-she^y on them His Aya'te^w (statements/messages/signs) augmented^w them belief; and on their Lord they^z trust. إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾
3. Who^r youqeymona³ (they^z up-to-fulfill the prescribed obligations of) the Prayer^w and of what We provided them they^z expend. الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾
4. Those they (are) the believers, (absolute)-right⁴; for them (are) ranks^w enda (by munificence of/by Rule of) their Lord and a forgiveness^w and a rez'qon^x (provision/victuals for sustenance)^x kareemon⁵ (bounteous, ennobling and of multiple uses/effects). أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
5. Just-as exited you^g your^t Lord from your^t house by the right and verily a team of the believers surely (are) dislikers. كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ﴿٥﴾

¹ The word "anfala" is plural of "nafaylah," linguistically speaking, a feminine gender noun, meaning "bonus" or "extra." However, the word came to be understood and referred to by many Qur'aan commentators as "غانم" = "booties." But, some insist that the "anfala" are the bonuses given above and beyond the normal or what is expected, hence the name. Some say such "anfala" were not legitimate for other people but Allah legitimized them for the Muslims, hence they are "bonuses."

² The word "وجل" means shuddered and awed the heart, see البصائر.

³ The word "أقام" is rooted in "أقام" = upheld. linguistically "يقيمون" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً." So, "يقيمون" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and revealed by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

⁴ The Arabic text says: "حقاً," not "حق," i.e. the word "مفعول مطلق،" absolute objective noun, used for strengthening, indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

⁵ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction. Summarily it means bounteous and of multiple uses/effects.

6. They^z dispute you^g in the right^x after what (*it*^x) manifested, as if only they^z (*are being*) driven to the death while they look. يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَانَمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾
7. And *edb* (*when/since*) promises you^b Allah *ehda*^w (*lone/any-one*)^w (*of*) the *ta'efa'tay'ne*^w (*band/group-/party*)^{w6} surely [*it*^w] (*is*) for you;^b and you^z long⁷ to other than the thorn-possessor⁸ (*to*) be for you;^b and Allah wants to right the right by His words^w and [*He*] cuts off *da'bera*⁹ (*rear-most/last*) (*of*) the unbelievers. وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَيِّىَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾
8. To right the right^x and invalidate the falsehood^x and albeit disliked (*it*) the criminals. لِيُحَيِّىَ الْحَقَّ وَيَبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾
9. *Edb* (*when/since*) *tastaghetbo* (*you*^z *seek-help/rain of*) yourⁿ Lord so [*He*] *estajaba*¹⁰ (*favorably-answered*) for you;^b surely I am supplying you^b by a thousand of the angels, successors. إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَوِّفِينَ ﴿٩﴾
10. And not made it^x Allah except a *bushra*^w (*a pleasing-tiding*)^{w11} [and] to tranquilize by it^x yourⁿ hearts; and not the triumph^x except from *ende* (*by munificence of/by Rule of*) Allah; verily Allah (*is*) Mighty, *Hakeemon*¹² (*infinite hekma*¹³ Possessor). وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾
11. *Edb* (*when/since*) [*He*] overlays you^b the drowsiness^x a security^w from Him; and [*He*] repetitively descends on you^b from the sky^w water^x to purge¹⁴ you^b by it^x and (*to*) undo [*He*] a'n (*off*) you^b the Satan's *rejza*¹⁵ (*successive: convulsive and perturbing torment*), and to bind [*He*] on yourⁿ hearts¹⁶ and firms [*He*] by it^x the feet. إِذْ يُغَشِّيكُمُ اللَّعَاسُ أَمَنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

6 The word "طائفة" has many meanings, such as: *piece, group* (one to a thousand), *portion, she-circumambulator*. However, here "الطائفتين" means "العير" or "النفير", the caravan or the Quraysh people who mobilized to rescue or help Abu Sufyan against the Muslims. He headed a caravan enroute to Makkah with all Quraysh's merchandise.

7 The word "تودون" translated as "long you" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

8 This "thorn-possessor" is yet another Arabic-tongue expression, meaning "the armed/fighting power", ones.

9 The Qur'aanic phrase: "Then (*had been*) cut off *da'bera* (*rear-most/last of*) the people" = "قطع دابر القوم" is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دابر of such people.

10 The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered."

11 Here again there is no single word in English for the noun "بشرى", so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "بشرى", unlike its verbal conjugates, throughout The Qur'aan always uses it for the "khairey" (*desirables, goodnesses, worthinesses*).

12 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

13 See the Lexicon attached to this Translation for "bekma."

14 That is to "purge" you from "janabab" "جنابة" or the "great incidence," as opposed to the "lesser incidence" when one breaks his "wudho'a" = cleansing for Prayer performance. See attached Lexicon for this Translation.

15 The word "رجز" has several meaning: successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

16 The expression "to bind [*He*] on your hearts," is figurative Arabic tongue expression meaning: gave patience and strengthened the resolve.

12. *Edb (when/since)* reveals¹⁷ your^r Lord to the angels: surely I am with you^b so let-firm you^z whom^r they^z believed; [I] will cast in the hearts (*of*) whom^r they^z unbelieved the dread, so let-strike you^z over the necks^w and let-strike you^z of them every fingertip.¹⁸
- إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاصْبِرُوا فَوْقَ الْأَغْنَاقِ وَاصْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾
13. *Tha'leka (afar-that-it/)*,^x (*is*) because verily they, mutually they^z contended Allah and His messenger; and who-ever [*he*] mutually contends Allah and His messenger, so surely Allah (*is*) severe (*in*) the punishment.
- ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾
14. *Tha'lekum (collective-afar-that)*^x so let-taste it^x you^z; and verily for the unbelievers (*is*) The Fire's^w torment.
- ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾
15. O you who^r they^z believed: if met/encountered you^c whom^r unbelieved they^z marching then let-not turn/diverge you^z to them the *adba'ra* (rears).
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٥﴾
16. And whoever [*he*] turns/diverges (*to*) them then-day his *dobora* (rear), except (*as*) a shifter/maneuverer for a fight or a swerver/incliner to a *fe'aten*^w (band-/party/group),^w then *qad* (already and affirmatively) *ba'a* [*he*] deservedly incurred by a wrath from Allah and his abode/lodging (*is*) Hell^w and wretched (*is*) the destiny.
- وَمَنْ يُؤَلِّمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَكَءَ بِغَضَبٍ مِّنَ اللَّهِ ۚ وَمَا وَدَّ جَهَنَّمَ وَلَبَسَ الْمَصِيرُ ﴿١٦﴾
17. So not killed them you^z [and,] but Allah killed them; and not threw you^g *edb (when/since)* you^g threw, [and,] but Allah threw; and to essay the believers from Him an essay *hasanan* (ultimate meritorious deed); verily Allah (*is*) Sameeon (Acute-Hearer, Enabler of others to hear/favorable Answerer to prayer), Omniscient.
- فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾
18. *Tha'lekum (collective-afar-that)*^x and surely Allah (*is*) enervator (*of*) the unbelievers' scheme.
- ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾
19. *En (if) tastaftaho'*¹⁹ (you^z seek: opening/overwhelming
- إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ

¹⁷ The word “يُوحَى” is rooted in “وَحَىٰ أَوْ أَوْحَى” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الْوَحَى” is fire or king. See اللسان.

¹⁸ The word “بَنَان” means the fingertip or the finger on the basis of calling the whole by its part, i.e. to strike every part of their bodies. Also “بَنَان” could mean place of abode, so it could mean strike them in every abode.

¹⁹ The word “تَسْتَفْتِحُوا” means you seek the opening i.e. overwhelming victory.

victory) so *qad* (already and affirmatively) came (to) you^b the *fathom*²⁰ (opening); and *en* desist you,^z then it^x (is) *khayron* (choicer/worthier) for you,^b and *en* you^z revert [*We*] revert;²¹ and never enriches/suffices²² a'n (off) you^b yourⁿ *fe'ato*^w (band/party/group)^{w23} a thing, and albeit swelled^w [*it*^w] and verily Allah (is) with the believers.

أَلْفَتْحٌ وَإِنْ تَنْهَوُا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِتْنَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

20. O you who^r they^z believed let-obey you^z Allah and His messenger and let-not divert you^z a'n (off) him while you^f hear.²⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

21. And let-not be you^z like who^r said they:^z we heard while they hear not.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

22. Verily the evilest of the *dawabbe* (she-moving-creatures) *enda* (by Rule of) Allah (is) the *sommo* (deaf people), the *bokmo*²⁵ (born dumb-mute people), who^r not reason they.^z

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمُ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

23. And had Allah knew in them *khayran* (worthiness-/goodness/desirables) surely [He] (would have made) them hear, and if [He] (had made) them hear, surely (would have) diverted they^z while they (are) shunners.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٣﴾

24. O you who^r they^z believed: *estajebo*²⁶ (let-compliantly-answer you^z) for Allah and for the messenger if [he] summoned you^b for what vivifies you^b and let-know you^z that Allah interposes between the *mar'ee*²⁷ (mature/perfect manliness possessor) and his heart and verily to Him you^z (shall be) thronged.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

²⁰ By way of sarcasm the *mushbrekeen* (polytheists) were seeking victory by saying: "(O, Allah): if was this, it^x (is) the right^x from *endaka* (springing from You, by Your Rule), then [You] rain down on us stones from the sky^w or come [You] (to) us by a painful torment," as stated in *Ayah* 32 of this *Surah*, so Allah answered them by saying: "came to you^r the opening (overwhelming victory)." So word "الفتح" = "overwhelming victory, i.e. victory, besting and rule" see *الراغب*.

²¹ That is if they revert to fight the Muslims Allah will then revert to help the Muslims to defeat them again.

²² The word "تغني" has double meanings: (1) enriches, (2) suffices. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

²³ That is the party of the unbelievers (the polytheists).

²⁴ That is you "hear" The Qur'aan, the messenger speaking, or his exhortations.

²⁵ The words "صَمٌّ، بُكْمٌ" are plural nouns while their closest English corresponding equivalents are adjectives and so no plural for either except to associate the respective word with a plural noun people. Hence, my transliteration.

²⁶ The word "يستجيبوا" is rooted in "استجاب," meaning: favorably/compliantly answered, not just answered. See *الهادي*.

²⁷ See the *Lexicon* attached to this Translation for the differences between: the man = *الرجل* و the human = *الإنسان* person = *الشخص* *mar'o* = *المرء*, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way.

25. And *ettaqo* (let reverentially guard you^r) an essay not assuredly betides whom^r *dhalamo*²⁸ (they^r wronged) of you^b particularly; and let-know you^z that Allah (is) severe (in) the punishment. وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾
26. And let-remember you^z *edh* (when/since) you^r (were) a few *musta'dh'afuona*²⁹ (you^r being deemed weaklings) in the land^w you^z fear that abduct/snatch you^b the man-kind, then [He]: lodged/retreated you^b and [He] supported³⁰ you^b by His succor and *razaga* ([He] provided) you^b of the goodies^{w31} *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you.^z وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَنْخَظِفَكُمْ النَّاسُ فَتَأْوِسُكُمْ وَوَاعِدَكُمْ بِضُرِّهِمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾
27. O you who^r they^z believed let-not betray you:^z Allah and the messenger and³² betray you^z yourⁿ *amana'te*^{w33} (entrustment/duties/obligations)^w while you^z know. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾
28. And let know you:^z that only yourⁿ possessions and children (are) an essay,^{w34} and verily Allah has a great remuneration. وَاعْلَمُوا أَنَّكُمْ أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾
29. O you who^r they^z believed: *en* (if) *tattaqo* (you^r reverentially guard not to displease) Allah, [He] makes for you^b a criterion and [He] expiates *a'n* (off) you^b yourⁿ *sayye'aa'te*^w (demeritorious-deeds)^w and [He] forgives for you,^b and Allah (is) possessor (of) the munificence the great. يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾
30. And *edh* (when/since) machinate by you^g who^r they^z unbelieved to restrain³⁵ you^g they^z or [to] kill you^g they^z or [to] exit you^g they;^z and they^z machinate and Allah machinates, and Allah (is) *khayro* (choicer-/superior/worthier) (of) the machinators. وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾
31. And if (to be) recited on them Our *Aya'te*^w (Qur'aanic statements) said they:^z *qad* (already and affirmatively) we heard; if³⁶ we will surely (we could وَإِذَا نُتِلَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا

²⁸ See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

²⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

³⁰ The word “أَيَّدَكُمْ” comes from the “أَيَّدَ” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it by (divine) Might” (S51: 47), a kind of “Might” which Allah alone possesses.

³¹ The word “طَيِّبَاتٍ”=“goodies”=“goodies,”^w= a feminine gender means any-thing delectable and legitimate.

³² The reader should note that the Arabic is “أَمَانَاتِكُمْ” with a “kasrah” not a “faiah” on the “ت”=“في أماناتكم” indicating that there is an omitted مضاف=أصحاب=“owners of.” Also the “و” is “والمعية أو المصاحبة”=the simultaneity or concomitance, meaning you betray not Allah and the messenger and your amanat.

³³ See the *Lexicon* for this *Translation* for this very important and hefty word, however in this context and Allah knows best, it is the religious duties and obligations.

³⁴ See the *Lexicon* for this *Translation* for a fuller definition of this very multifaceted meaning.

³⁵ That is to imprison you.

³⁶ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

have) said like this; *en* (not) this^x except fables (of) the [firsts] (ancients).

إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٣١﴾

32. And *edb* (when/since) said they:^z *Allhumma*³⁷ (O, Allah): *en* (if) was this, it^x (is) the right^x from *endaka* (springing from/by Rule) (of) You,^g then let-[You^s] ill-rain^{*} on us stones from the sky^w or *ea'teena* (let-[You^s] betide/come to us) by a painful torment.

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ فَامْطُرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

33. And not [was] Allah to torment them while you^s (are) in them; and not [was] Allah tormenting them while they *yastaghferona*³⁸ (they^r seek-forgiveness) [from Allah].

وَمَا كَانَتْ اللَّهُ يُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَتْ اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

34. And what (is) for them that not Allah torments them while they^z repel *a'n* (off) The Mosque^x The Sacred, and they^z were *en* (not) its^x *aw'leya*³⁹ (guardians-/allies); not its^x *aw'leyao* (= *aw'leya*) except the *muttaqoona* (the reverential guarders against Allah's displeasure), [and,] but most (of) them know not.

وَمَا لَهُمْ إِلَّا يُعَذِّبُهُمْ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائِهِمْ إِلَّا الْمُتَنَفِّوْنَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

35. And not [was^x] their prayer^w *enda* (at/by) The House^x except a whistling^x and a clapping,^w so let-taste you^z the torment by what you^c were unbelieving you.^z

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

36. Verily who^r unbelieved they,^z they^z expend their possessions to repel *a'n* (off) Allah's path, so they^z shall expend it;^w afterwards it^w is/be on them *hasratan*^{w40} (ardent contrition),^w afterwards they^z (shall be) worsted; and who^r unbelieved they^z to Hell^w (they shall be) thronged.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

37. To distinguish Allah the *khabeetha*^x (wicked/bad/ill-natured)^x from the good^x and makes [He] the *khabeetha* some of it^x on some, then [He] heaps them together, then [He] makes/emplaces it^{x41} in Hell;^w those, they (are) the losers.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

³⁷ The expression “اللهم”= “يا الله” means a call of *invoking/supplicating/beseeching* Allah.

* The word “امطر” is always for the ill or evil consequences, whereas “مطر” for the good result. See الراغب.

³⁸ The word “يستغفرون” = “يطلبون الغفران” = “they seek forgiveness.” In English there is no *seemly* way to say: “يستغفرون” *per se*. So I settled for saying: “they seek forgiveness.”

³⁹ The word “أولياء” could also mean: friends, protectors.

⁴⁰ The word “حسرة” is “أشد الندم,” see التاج. Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength* of contrition.

⁴¹ Once the wicked is *heaped* (“some of it on some”), then the *whole heap* is set to Hell.

38. Let-say [you^s] for whom^r unbelieved they:^z *en (if)* they^z cease, (*it shall be*) forgiven for them what *qad* (*already and affirmatively*) antedated, and *en* they^z return then *qad* (*already and affirmatively*) proceeded^w the dispensation^{w42} (*of*) the [firsts] (*ancients*). قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُ الْأَوَّلِينَ ﴿٣٨﴾
39. And let-mutually fight them you^z so-that not (*there*) be^w a *fetnaton*^w (*unbelief/tumult*)^w and the religion^x all (*of*) it^x be^x for Allah; so *en (if)* they^z desisted then verily Allah by what they^z work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*). وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ آتَهُمْ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾
40. And *en (if)* they^z diverted, then let know you^z that only Allah (*is*) yourⁿ Guardian, *ne'ama* (*most excellent*) (*is*) the Guardian and *ne'ama* the *Na'sseero* (*iterative-Succorer*). وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ نِعَمَ الْمَوْتَى وَنِعَمَ النَّصِيرِ ﴿٤٠﴾
41. And let-know you^z that only (*what*) you^c booty-netted of a thing^x so surely for Allah (*is*) its^x fifth and for the messenger and for the kin possessors and the orphans and the *masakee'ne*⁴³ (*not having sufficient material possessions*) and son (*of*) the path (*the wayfarer*), *en (if)* believed you^c were by Allah and what We descended on Our *abde*⁴⁴ (*a slave*) the Criterion's Day, day met the *ja'm'aa'ne* (*the twain opponent: hosts/multitudes*), and Allah over everything (*is*) Omnipotent. وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّفَاقُ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾
42. *Edb* (*when/since*) you^f (*were*) by the valley's [the] hither bank and they (*were*) by the valley's the uttermost bank; and *ar-rak'bo* (*the envoy/caravan*) (*is*) lower than you,^b and had you^c mutually promised (*each other*) surely (*would have*) differed you^c in the appointment; [and,] but to finish Allah a matter [was] *mafoolan*⁴⁵ (*that which is inevitably done/fulfilled*), to perish who^p [*he*] perished because⁴⁶ (*of*) an evidence^w and lives who^p [*he*] lived because (*of*) an evidence;^w and verily Allah surely (*is*) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient. إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لَيَقْضَىٰ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

⁴² The word "dispensations"="سنن", plural for "سنة", also it means the "laws" or "ordinances."

⁴³ For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين, i.e. having *some* material possessions but *not* sufficient; whereas *فقير* lacks *any* material possessions.

⁴⁴ The word "abde" = "slave," the denotation of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

⁴⁵ The word "mafoolan"="مفعولا" is an *objective, singular masculine noun*, no English equivalent for it *per se*.

⁴⁶ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

43. *Edb (when/since)* Allah shows you^g them in your^t *mana'me (sleep-vision/sleep)* a few, and had [He] evinced you^g them many surely (*would have*) faltered you^c and mutually altercated⁴⁷ you^c in the matter; [and,] but Allah saved; verily He, (*is*) Omniscient by (*what*) the chests possess. إِذْ يُرِيكُمُ اللَّهُ فِي مَنَايِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشَلْتُمْ وَلَتَنْزَعْتُمْ فِي الْأُمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾
44. And *edb (when/since)* [He] shows you^b them *edb'e eltaqaytom (met/encountered you^c)* in yourⁿ eyes^w a few and [He] lessens you^b in their eyes^w so that Allah finishes a matter [was] *mafoolan*⁴⁸ (*that which is inevitably done/fulfilled*), and to Allah (*is to be*) returned the matters. وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾
45. O you who^r they^z believed if met/encountered you^c a *fe'atan*^w (*military: band/party/group*)^w then let-firm you^z and let remember you^z Allah multitudinously, *la'alla (craving currently unavailable deed that/perhaps)* you^b prosper you.^z يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾
46. And let obey you^z Allah and His messenger and let not mutually altercate you^z then you^z falter and yourⁿ wind^w goes^w/departs;^{w49} and *issber (let-hold on patiently)* you;^z verily Allah (*is*) with the *ssabereena (they who have patience)*. وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾
47. And let-not be you^z like whom^r they^z exited from their homes^w insolently and in ostentation (*to*) the mankind and they^z repel *a'n (off)* Allah's path and Allah by what they^z work (*is*) Surrounders. وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾
48. And *edb (when/since)* adorned for them the Satan their works and [he] said: no overcomeer for you^b today of the mankind, and verily I am a neighbor for you;^b then *lamma (when/whence)* mutually saw^w the *fe'ata'ne*^w (*two military: bands/parties/groups*)^w recoiled [he] on his both heels⁵⁰ and said [he]: verily I (*am*) a disclaimant/absolver⁵¹ (*of myself*) from you,^z وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَآتِ الْفِتْنَانَ نَكَصَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ

⁴⁷ The word “تنازعتُم” of “المنازعة” = “الخصومة.” See اللسان.

⁴⁸ See footnote 45 above, for “mafoolan.”

⁴⁹ Literally “your wind goes/departs” = “تذهب ريحكم.” This is Arabic *tongue* expression, as victory comes through the wind, which Allah sends to accomplish the victory. It is stated in the *Hadeeth* that the Messenger (SAWS) said: “I was given victory by ‘as-Saba’ (an Easterly wind) and Aad was destroyed by ‘ad-daboor’ (a westerly wind).”

⁵⁰ The “recoiled he upon his heels” is an Arabic *tongue* expression, meaning *drew backward without turning*.

⁵¹ The word “بمفعول به” or “بمعنى فاعل.” على وزن “فعليل” “بريء” In this case, “بمعنى فاعل,” masculine, singular noun.” Thus, “disclaimant” in the sense of *disclaiming what they do*. In other words, he disclaims/absolves himself from such associations.

verily I see what not you^z see and that I fear/know⁵² Allah and Allah (is) severe (in) the punishment.

إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٨﴾

49. *Edb* (when/since) say the hypocrites, and who^r in their hearts an illness⁵³ deluded these, their religion; and whoever [he] trust on Allah, then verily Allah (is) Mighty Hakeemon⁵⁴ (infinite bekma⁵⁵ Possessor).

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٩﴾

50. And if⁵⁶ [you^s] see *edh* (when) *yatawaffa* (meet and receive while before dying) whom^r unbelieved they^z the angels, they^z strike their faces and [their] rears and (say they): let-taste you^z the burning's torment.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٠﴾

51. *Tha'leka* (afar-that-it/that)^x (is) by what advanced^w yourⁿ hands^{w57} and verily Allah (is) not *dhallamen*⁵⁸ (injustice-doer) for the *abeede*⁵⁹ (worshippers/submitters/slaves).

ذَٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ ﴿٢١﴾

52. As Pharaoh's *aal'e* (family/house/kin/chiefs/followers) wont/praxis and who^r of before them unbelieved they^z by Allah's *Aya'te*^w (miracles/signs/proofs) so took them Allah by their offenses; verily Allah (is) strong, severe (in) the punishment.

كَذَٰبٌ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَٱخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾

53. *Tha'leka* (afar-that-it/that)^x because verily Allah was not a changer (of) a boon^{w60} *an'amaha*⁶¹ (graced it^w [He] bounteously and ennoblingly/the most desirable and delighting boons) on a people until they^z change what (is) by (i.e. within) their selves;^w and verily Allah (is) *Sa'meeon*⁶² (Acute-Hearer/Enabler of others to hear-/favorable Answerer to prayer), Omniscient.

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكْ مُغَيِّرًا نِّعَمَهُ أَتَمَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٣﴾

⁵² Linguistically the word “خَفْتُ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁵³ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

⁵⁴ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁵⁵ See the Lexicon attached to this Translation for “bekma.”

⁵⁶ See footnote 36 above regarding “لو.”

⁵⁷ The expression: “what put forth their hands” means what they did, themselves.

⁵⁸ The word “ظالم” means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more. Therefore, negating the bigger benefits automatically negates the smaller one. Clearly Allah is exalted and is beyond any need. So He does not wrong at all.

⁵⁹ The word “عبيد”=“slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn. So, if they are His “عبيد,” then no one else “owns” them, hence they are all free from any human bondage.

⁶⁰ See the Lexicon attached to this Translation for the word “نعمة” the next best approximation in English for “نعمة” is “boon.” in fact there is no English equivalent per se for “نعمة” as “نعمة” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

⁶¹ The word “انعم” in “انعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “انعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting. The pronoun “ha” in “an'amaha” refers to the boon.

⁶² See the Lexicon attached to this Translation for this multi-meaning word = “السميع.”

54. As Pharaoh's *aal'e* (family/ house/ kin/ chiefs/ followers) wont/praxis and who^r (were) of before them they^z denied by their Lord's *Aya'te*^w (signs/proofs) then We perished them by their offenses and We drowned Pharaoh's *aala*, (*aal'e*), and all were *dha'lemeena*⁶³ (injustice-doers).

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ
مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ
فَآهَلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَعْرَفْنَاهُ
فِرْعَوْنَ وَكُلَّ كَاذِبٍ ظَالِمٍ ﴿٥٤﴾

55. Verily the evilest (of) the *dawabbe* (she-moving-creatures) *enda* (by Rule of) Allah, (are) who^r unbelieved they^z so they believe not.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ
كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

56. Who^r you^g covenanted of them afterwards they^z breach their covenant in each [once^w] (*time*^w) and they, not *yattaqoona* (they^r reverentially guard not to displease Allah).

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا
يَتَّقُونَ ﴿٥٦﴾

57. So if [you^s] assuredly grab⁶⁴ them in the war, then *sharred*⁶⁵ (let-you^s deterrently-disperse) by them whom^p (is) behind⁶⁶ them, *la'alla* (craving currently unavailable deed that/perhaps) they *yadbdhakkarona* (repetitively-reminisce).

فَإِذَا تَشَفَّعْتُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ
مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

58. And if [you^s] assuredly⁶⁷ fear of a people a treachery, so *anbeth* (let-forsake/abandon [you^s]) to them on a *sawa* (*mutual equality*); verily Allah loves not the traitors.

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ
إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ
الْخَائِبِينَ ﴿٥٨﴾

59. And let-not assuredly reckon who^r unbelieved they^z surpassed⁶⁸ (Us) they^z verily they enfeeble⁶⁹ not.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا
إِنَّهُمْ لَا يَعْلَمُونَ ﴿٥٩﴾

60. And let-prepare you^z for them what you^z could of force^w and of the steeds^w *reba'tte*⁷⁰ (mooring myriads of steeds), you^z terrify⁷¹ by it^x (i.e. the preparedness^x) Allah's foe⁷² and yourⁿ foe; and others of lesser than/excluding them not know them you^z, Allah knows them; and whatever you^z expend of a thing in Allah's path, (*it^x is to be*) fulfilled⁷³ to you^b while you^f (are) not *todh'lamoona*⁷⁴ (to be wronged you^z).

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ
وَمِنْ رِبَاطٍ الْخَيْلِ تُرْهَبُونَ بِهِ
عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ
دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٦٠﴾

⁶³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁶⁴ The word "تَشَفَّعْتُمْ" rooted in "تَقَفَّ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "صَادَفَ", "ظَفَرَ بِهِ", "ظَفَرَ فِي النَّظَرِ", respectively. See footnote 148 below. I chose "grab" as it obviously includes "meet" and "sight" as you cannot grab without "sighting" and "meeting."

⁶⁵ The word "شَرِّدْ" means disperse in a manner to deter others, i.e. "deterrently-disperse."

⁶⁶ That is, those who are in the same disposition.

⁶⁷ This "assuredly" is to intensify the word "fear," as the Arabic is "تَخَافَنَّ" not "تَخَافُ."

⁶⁸ The word "surpassed" here means escaped Allah's penalty.

⁶⁹ Similarly, "enfeeble" here means: they are unable to weaken Allah's design to penalize them.

⁷⁰ The word "rebat" = "رِبَاطٌ" has many meanings, among them: posting for Jihad a group of five horses and above.

⁷¹ To "terrify" means to fill with intense fear or overwhelm with fear and thus win without a fight. Thus, such a measure is to prevent war from happening in the first place.

⁷² The word "عَدُوَّ" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see footnote 148 below.

⁷³ The word "يُوَفَّى" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. So, "يُوَفَّى" means to be endeavored and gathered the last part of an obligation and fully fulfilled it.

⁷⁴ The word "wronged" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

61. And *en (if) janabo (inclined they^z)* for the peace^{w75} so *ejnah (let-incline [you^s])* for it^w and let-trust [you^s] on Allah; verily He, He (*is*) 'The Sa'meeo⁷⁶ (*The Acute-Hearer/he Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَأِنْ جَنَّحُوا لِلْإِسْلَامِ فَاسْتَجِبْ لَهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿١١﴾

62. And *en (if) they^z* want to deceive you^g then verily your^t sufficiency⁷⁷ (*is*) Allah; He Who supported⁷⁸ you^g by His succor and by the believers.

وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِصُورِهِ
وَبِالْمُؤْمِنِينَ ﴿١٢﴾

63. And [*He*] attuned among their hearts, had you^g spent what (*is*) in the Earth^w together not attuned you^g among their hearts, [and,] but Allah attuned among them; verily He (*is*) Mighty *Hakeemon*⁷⁹ (*infinite hekma*⁸⁰ Possessor).

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا
فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ
قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ
بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٣﴾

64. O, you the Prophet, your^t sufficiency (*is*) Allah and who^p *ettaba'a ([he] closely-followed)* you^g of the believers.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ
مِنَ الْمُؤْمِنِينَ ﴿١٤﴾

65. O, you the Prophet: let-incite/urge [you^s] the believers over the fighting; *en (if) be of you^b* twenty *ssaberoona^x (they who possess patience)^x* they^z (*would*) overcome two hundreds; and *en be of you^b* a hundred^w they^z (*would*) overcome one thousand^x of whom^r unbelieved they^z because verily they (*are*) people, they^z understand not.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ
عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ
عِشْرُونَ صَبَرُوا يَغْلِبُوا مِائَتَيْنِ
وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا
أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ
لَا يَفْقَهُونَ ﴿١٥﴾

66. Lo. Now lightened Allah *a'n (off)* you^b and [*He*] knew that in you^b (*is*) a weakness; so *en (if) be of you^b* a hundred^w *ssa'berraton^w (they who possess patience)^w* they^z (*would*) overcome two hundred^w and *en (if) be of you^b* a thousand^x they^z (*would*) overcome two thousands^x by Allah's leave, and Allah (*is*) with the *ssa'bereena^x (they who possess patience)^x*.

أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ
أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ
مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ
وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا
أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ
الصَّابِرِينَ ﴿١٦﴾

⁷⁵ That is they inclined to the concept^w / fact^w / idea^w of (reconciliation, peace and submission)^x.

⁷⁶ See the *Lexicon* attached to this *Translation* for this multi-meaning word = "السميع".

⁷⁷ The word "حسبك" = "في حسبك" = "لأنه مصدر"، "المصدر" = the infinitive noun of the verb, making it standing for the strongest action of the verb.

⁷⁸ The word "آتاك" from "الأيدي"، which is exclusively Allah's Might. Thus, anywhere in the Qur'aan we meet "آتاك" it is always a "support" from Allah alone, and no other entity could match, hence it is "divine." There is no English word to describe such "آتاك." The word "support," obviously is not sufficient to indicate the implication of "آتاك."

⁷⁹ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

⁸⁰ See the *Lexicon* attached to this *Translation* for "hekma."

67. Not [was] for a Prophet to be for him captives until youth**khena**⁸¹ ([he] overwhelms and exhaustively weakens the enemy) in the land;^w you^z want the world's^w transient and Allah wants the Hereafter's^{w*} and Allah (is) Mighty, Hakeemon⁸² (infinite *hekma*⁸³ Possessor).

مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى
حَتَّى يُنْجِخَ فِي الْأَرْضِ تُرِيدُونَ
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٧٧﴾

68. Lawla (had it not been for) a book from Allah preceded surely *massa* (touched/ betided) you^z in what you^c took a great torment.

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ
فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٧٨﴾

69. So let-eat you^z of what *gha'nema* (booty-netted) you^c goodly legitimate and *ettaqo* (let-reverentially guard you^z not to displease) Allah, verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٧٩﴾

70. O, you the Prophet, let-say [you^s] for whomever (are) in yourⁿ hands^w of the captives: *en* (if) knows Allah in yourⁿ hearts *khayran* (worthiness/goodness-/desirables) *youa'tey* ([He] accords/allots) you^b *khayran* choicer/superior/worthier than of what (had been) taken from you^b and [He] forgives for you^b and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ
مِنَ الْأُسْرَى إِنْ يَعْلَمِ اللَّهُ فِي
قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ
مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٨٠﴾

71. And *en* (if) they^z want your^t betrayal⁸⁴, so *qad* (already and affirmatively) betrayed they^z Allah of before, then [He] enabled [you^f] of them,⁸⁵ and Allah (is) Omniscient, Hakeemon⁸⁶ (infinite *hekma*⁸⁷ Possessor).

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا
اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٨١﴾

72. Verily who:^r believed they^z and emigrated they^z and *jahado*⁸⁸ (they had earnestly exerted their utmost

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا

⁸¹ The word "أثخن" linguistically means overwhelmed and prevailed. And "أثخن" also means exaggerated in wounding the enemy. And "أثخنه" means weakened him. And "أثخن في الأرض" means got a hold of, prevailed over and became the master over the territory. And in Hadeeth Aaeysba: "لم أنشبهها حتى أثخن عليها أي بالغت في جوابها و أفحمتها." means I exaggerated in my response to her until I confounded her. Thus, literally means got a hold of it, prevailed and became the master over its territory. At-Tabary, a noted Imam in the Tafseer of the Qur'aan says for "أثخن" means overwhelmed, prevailed over and gained mastery. Thus, this Ayah does not say "أثخنتموهم قتلا" but says "أثخنتموهم" That is got a hold of, prevailed over and became the master over their territory Therefore, and Allah knows best "أثخنتموهم" must be taken for its linguistic implication and not necessarily to mean "أثخنتموهم قتلا." However, some Tafseer books say that "يثن" means exaggerate in the killing of the polytheists. In summary, based on the aforesaid, I think "أثخن" mean took hold of, prevail over and continue to have mastery over the territory.

* That is Allah wants for you (Muslims) the reward/recompense of the Hereafter. See تفسير البيضاوي .

⁸² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁸³ See the Lexicon attached to this Translation for "bekma."

⁸⁴ The expression "إن يريدوا خيانتك" = "if they want your betrayal," is open to two interpretations: (a) they want to betray you, or (2) they want you to betray. The correct interpretation in this great Ayah is (a).

⁸⁵ That is He empowered you over them.

⁸⁶ See Lexicon attached to this Translation for regarding "الحكيم" and "حكيم."

⁸⁷ See the Lexicon attached to this Translation for "bekma."

⁸⁸ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jehad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, =

mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves^w in Allah's path, and who^r lodged/retreated they^z and succored they^z those, some (of) them (are) *aw'leyao*⁸⁹ (guardians/allies) (of) some; and who^r believed they^z and not emigrated they^z not for you^b of their guardianship of a thing until they^z emigrate; and *en (if) istanssara*⁹⁰ (they^z sought succor of) you^b in the religion then (it is) on you^b the succor, except over/on a people between you^b and [between] them *meethaqon*^x (ratified-covenant);^x and Allah by what you^z work (is) *Basseeron* (keenly: Seer/Omniscient).

وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ الْغَصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

٧٢

73. And who^r unbelieved they^z some (of) them (are) *aw'leyao*⁹¹ (guardians/allies) (of) some, *ella* (unless) you^z do it^{x92} *takon (it^w be)* a *fetna'ton* (unbelief/tumult/subterfuge) in the land and a big corruption.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

٧٣

74. And who: believed they^z and emigrated they^z and *jahado* (they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving) in Allah's path, and who^r lodged/retreated they^z and they^z succored, those, they (are) the believers (absolute)-right,⁹³ for them a forgiveness^w and a *rez'qon*^x (provision/virtuals for sustenance)^x *kareemon*⁹⁴ (bounteous/ennobling and of multiple uses/effects).

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهِدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

٧٤

75. And who^r believed they^z from after and emigrated they^z and *jahada* (they exerted their utmost mental-/physical and possessional efforts fighting in Allah's cause) with you^b so those (are) of you^b and the *arham*⁹⁵ (maternal/paternal kins) possessors some (of) them worthier by some in Allah's Book, verily Allah by every-thing (is) Omniscient.

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

٧٥

= i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

⁸⁹ The word "أولياء" could also mean, among them: *protector, friend*.

⁹⁰ The word "استنصروكم" = "طلبوا نصركم" = "[they] sought your succor." In English there is no seemly way to say: "استنصروكم" *per se*. So I settled for saying: "[they] sought your succor."

⁹¹ See footnote ٣٩ above regarding "أولياء".

⁹² That is you, as believers, ally yourselves with other believers.

⁹³ The Arabic text says: "حقاً," not "حق," i.e. the word "حقاً," = *absolute objective noun*, used for strengthening; indicating that such a right, and Allah knows best, is an *emphatic* right. See *إعراب القرآن، لمحمود صافي*.

⁹⁴ The word "kareem" = "كريم" is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in footnote 28 of the Introduction. In brief: *bounteous, ennobling and of multiple uses/effects*.

⁹⁵ The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رحم" = "womb." Thus, one's relatives from the mother's side are "أرحام," as they related through the same womb. See *البصائر*. However, stated in "اللسان" the "relatives" from the father's side "أقارب" are also "أرحام," I believe because all are rooted in "الرحمة," hence all maternal/paternal kins are "أرحام." +



1. A disencumberment^w (*this is*) from Allah and His Messenger to whom^r you^c covenanted of the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*).
 بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ ﴿١﴾
2. So let-tour you^z in the land^w/Earth^w four *ash'buren*^{x1} (*months*)^x and let know you^z verily you^b (*are*) other than enfeeblers² (*of*) Allah, and that Allah (*is*) the unbelievers' disgracer.
 فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلَمُوا أَنَّكُمْ عِزٌّ مُّعْجِزٌ لِلَّهِ وَأَنَّ اللَّهَ يُخْزِي الْكَافِرِينَ ﴿٢﴾
3. And a call/proclamation from Allah and His Messenger to the mankind (*on*) Day (*of*) the *Hajje* (*Pilgrimage*) the Biggest, that Allah (*is*) disclaimant-/absolver³ (*of*) (*His self*) and His Messenger (*too*) of the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*); so *en* (*if*) you^c repented, then it^x (*is*) *kbayron* (*superior/ worthier*) for you;^b and *en* you^c diverted, then let know you^z verily you^b (*are*) other than enfeeblers (*of*) Allah; and *bashsher*⁴ (*let-tell pleasant tidings you^s to*) whom^r unbelieved they^z by a painful torment.
 وَأَذِّنْ يَوْمَ الْحُجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ بُئْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عِزٌّ مُّعْجِزٌ لِلَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾
4. Except whom^r you^c covenanted of the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*), afterwards not they^z diminished you^b a thing and not mutually they^z backed on/over you^b an *ahadan*⁵ (*lone/ any-one*) so let-conclude you^z to them their covenant to their term; verily Allah loves the *muttaqeena* (*reverential guarders against Allah's displeasure*).
 إِلَّا الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾
5. Then if sloughed⁶ the *Ash'buro*^{x7} (*Months*) the Sacred⁸ then let-you^z kill the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*) whence you^c found them, and let-take them you^z and let-besiege them you^z and let-sit you^z for them every an ambush⁹;
 فَإِذَا أَنْسَلَخَ الْأَشْهُرَ الْحُرُمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ

¹ *ash'buro*=أشهر=plural of *paucity*, versus *sho'booron*=شهور= plural of *multiplicity*, implying *limited/ small number*.

² The word “معجز” is the plural of “معجز” means you all are *unable to escape His punishment*.

³ The word “بريء” or “مفعول به” or “بمعنى فاعل”. In this case, “بمعنى فاعل”, masculine, singular noun. Thus, “disclaimant” in the sense of *disclaiming what others ascribe*. In other words, Allah and His Messenger disclaim/absolve themselves from what the *mushbrekeen* do or ascribe to by way of *belief/ conduct*.

⁴ See the *Lexicon* attached to this *Translation* for *bashshara/youbashsharo/ mubasher* = يبشّر/أبشّر.

⁵ See the *Lexicon* attached to this *Translation* regarding “أحد”.

⁶ The word “أنسلخ” = “sloughed” is an Arabic *tongue* expression for *ended*.

⁷ See footnote 2002 above regarding *ash'buren*=أشهر.

⁸ That is the 1st, the 7th, the 11th and the 12th months of the *Hejra* (Islamic) calendar.

⁹ The word “ambush” includes the doer(s)/the doing/the place.

then *en* (if) they^z repented and *aqamo*¹⁰ (they^z upped-to-fulfill prescribed obligations of) the Prayer^w and *aa'taw* (they^z accorded and fulfilled the obligations of) the *Zakata*^{w11} (prescribed percentage of personal possessions)^w then you^z vacate their path; verily Allah (is) *Ghafooron* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

كُلَّ مَرَّصِدٍ فَإِنْ تَابُوا وَأَقَامُوا
الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا
سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

6. And *en* (if) an *abadon*¹² (lone/any-one) of the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists), *istajara* ([he] affirmably-havened) you^g then let-haven him [you^s] so-that [he] hears Allah's Speech; afterwards let-achieve [you^s] (for) him his (place/sense of) security; *tha'leka* (afar-that-it/that)^x (is) because verily they (are) people who^r know not.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ
اسْتَجَارَكَ فَآجِرُهُ حَتَّى يَسْمَعَ
كَلِمَ اللَّهِ ثُمَّ آتِغُهُ مَأْمَنَهُ ذَلِكَ
يَأْتِيهِمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

7. How can (there) be for the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists) a covenant *enda* (by Rule of) Allah and *enda* His Messenger, except whom^r you^z covenanted at The Mosque The Sacred, so inasmuch-as *istaqamo* (they^z affirmably comported) for you^b so *ista'qemo* (let-affirmably comport you^z) for them; verily Allah loves the *muttaqeena* (reverential guards against Allah's displeasure).

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ
عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ
إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا
لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٧﴾

8. How¹³ and *en* (if) they^z transcend over you^b they^z watch/observe in you^b neither an *ellan*^x (deity/covenant-/kin obligation)^x nor a *themmatan*^w (covenant/trust/or guarantee)^w; they^z please you^b by their mouths while *ta'aba*¹⁴ (categorically-refuse) their hearts, and most (of) them (are) *fa'seeqoon*¹⁵ (rebels vis-à-vis Allah's command).

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا
يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ
بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ
فَاسِقُونَ ﴿٨﴾

9. They^z purchased by Allah's *Aya'te*^w (Qur'aanic statements) a little price; so they^z repelled *a'n* (off) His path; verily they fouled what they^z were working.

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
فَصَدَّوْا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿٩﴾

10. Neither watch/observe they^z in a believer an *ellan*^x لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً

¹⁰ The word "اقاموا" from قام= "stood/upheld/sustained/maintained." But linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "اقاموا" means they: (1) *sustained*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "اقام" has another "*sharey'ah*" prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you^g [was]/were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

¹¹ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

¹² See the *Lexicon* attached to this Translation regarding "أحد."

¹³ An assertive negation of keeping a covenant by the polytheist.

¹⁴ The word *ta'ba*= "تابى" means categorically (absolutely, without exception) refuse, i.e. not just simply refuse.

¹⁵ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

(a deity/covenant/kin obligation)^x, nor themmatan^w (covenant trust/guarantee)^w and those, they (are) the transgressors.

وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

11. So *en* (if) they^z repented and *aqamo*¹⁶ (they^z upped-to-fulfill the prescribed obligations of) the Prayer^w and *aa'taw* (they^z fulfilled the obligations of) the Zakata^{w17} (prescribed percentage of personal possessions)^w then (they are) yourⁿ brothers in religion; and [We] expound the *Aya'te*^w (Qur'aanic statements) for a knowing people. يَعْلَمُونَ ﴿١١﴾

12. And *en* (if) they^z infracted their *ayma'ne* (oaths), from after their covenant and they^z discredited in yourⁿ religion, then let-you^z mutually fight the unbelief's principals; verily they (have) no *aymana* (oaths) for them, *la'alla* (craving currently unavailable deed that/perhaps) they desist. وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيمَةً الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

13. Should not¹⁸ you^z mutually fight a people (who had) infracted they^z their *ayma'na* (oaths) and they^z purposed by exiting the Messenger; and they^z started you^b first [once^w] (time^w); do *takhsshaw* (reverentially-fear) them you^z; so Allah (is) righter¹⁹ that *takhsshaw* Him you^z *en* (if) you^c were believers. أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أُولَٰئِكَ مَرَّةً كَانُوا فِيهَا أَسَاغَةً فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

14. Let-you^z mutually fight them, torments them Allah by yourⁿ hands and disgraces them [He] and succors you^b [He] over them and heals [He] breasts²⁰ (of) a people believers. فَتَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَضْرِبُكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

15. And [He] undoes their hearts' exasperation; and Allah relents on whom^r [He] wills and Allah (is) Omniscient Hakeemon²¹ (infinite bekmal²² Possessor). وَيَذْهَبُ غِيظُ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

16. Or reckoned you^z that you^z (would be) left while *lamma* (not yet)²³ knew Allah who^r *jahado*²⁴ (they earnestly exerted) أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا

¹⁶ See footnote 10 above regarding *uphold*.

¹⁷ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

¹⁸ Clearly this "أَلَا" is the "أَلَا," for *urging* and *promoting* the action of the following verb, here the *fighting*.

¹⁹ The word "righter" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "أَحَقُّ" = "righter" as an *adjective comparative*.

²⁰ The expression "and heals breasts (of) a people..." means clears those chests (i.e. hearts) of any remnants of unbelief, doubt, suspicion, fury, distress, etc.

²¹ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

²² Ibid.

²³ The particle "لَمَّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "but." See *مغني اللبيب* and *القرطبي*.

²⁴ The word "*Jahado*" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "*Jehad*," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, =

their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) of you^b and neither ittakhtho²⁵ (they took and made) of lesser than Allah and nor His Messenger and nor the believers, wa'leejatan (outsiders/non-family confidant) and Allah (is) Proficient by what you^z work.

يَعْلَمُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿٩﴾

17. Not [was] for the mushrekeena (he-they who partner deities with Allah/he-polytheists) to ya'amoro (they: congregate in/build/tend/visit) Allah's mosques; witnesses-/testifiers they^z (are) on their selves^w by the unbelief; those miscarried^w (were) their works and in the Hell^w they (are) immortals.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

18. Verily only ya'amoro ([he who]: congregates-in/builds-/tends/visits) Allah's mosques who^p [he] believed by Allah and The Day The Last and aqama²⁶ ([he] upped-to-fulfill the prescribed obligations of) the Prayer^w and aa'ta ([he] produced and fulfilled the obligations of) az-Zakata²⁷ (prescribed percentage of personal possessions)^w and not yakhsha (reverentially-feared [he]) except Allah; so asa (craving a deed beyond one's means that, may) those to be of the muhta-deena²⁸ (they who found and accepted the divine-guidance).

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُتَهَدِّينَ ﴿١٨﴾

19. Have made you^c the pilgrims' se'qayyata (water-avail)^w and emarata^w (tending/visiting)^w The Mosque The Sacred as who^p [he] believed by Allah and The Day The Last and jahada (he exerted his utmost mental/physical and possessional efforts fighting) in Allah's path; not level/even they^z enda (by Rule of) Allah; and Allah not yahdey (divinely-guides) the people the dha'lemeena²⁹ (injustice-doers).

أَجْعَلْتُمْ سَفَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْمَكْرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

20. Who^r believed they^z and emigrated they^z and ja'hado (they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause) in Allah's path by their possessions and their selves^w (those have) greater rank^w enda (by munificence of/by Rule of) Allah, and those, they (are) the winners.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

= i.e. according to the Sharey'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

²⁵ The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذَ," as stated in لِسَانِ الْعَرَبِ; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

²⁶ That is upheld or sustained or "maintained".

²⁷ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

²⁸ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon"/"muhtadeen."

²⁹ The "ظَالِمِينَ" = "the injustice-doer," as "الظُّلْمُ" = "injustice." See footnote 34 below.

21. Youbashshero³⁰ (tells pleasant tidings) them their Lord by a mercy^w from Him and a redhwanon^x (ultimate-delight/gratification) and gardens^w for them in it^w a sustainer naeemon (permanent mental and physical delights in the highest chambers of Paradise). يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَّتَ لَهُمْ فِيهَا نَعِيمٌ مُّثْقَلٌ ﴿٢١﴾
22. Immortals they^z (are) in it^w forever; verily Allah has great remuneration. خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾
23. O you who^r they^z believed let not tattakbetho³¹ (you^r take and presume) yourⁿ fathers and yourⁿ brothers aw'leyao³² (guardians/allies) en (if) istahabba³³ (questingly liked/preferred) they^z the unbelief over the belief; and whoever yatawalla ([he]: takes for aw'leyao) them of you^b then those they (are) the dha'lemona³⁴ (injustice-doers). يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُمْ فَوَلِيكُمُ هُمُ الظَّالِمُونَ ﴿٢٣﴾
24. Let-say [you^r]: en (if) [was] yourⁿ fathers and yourⁿ sons and yourⁿ brothers and yourⁿ spouses (wives) and yourⁿ clan and possessions^x eqtarastomoba (acquired-/appropriated it^w you^r) and a trade^w takhshavna (reverently-fear you^r) its^w unsalability/slump and dwellings^x you^z delight it^w (are) lovelier to you^b than Allah and His Messenger and a jebaden³⁵ (exertion of one's utmost mental, physical and possessional efforts fighting/striving) in His path, then tarabbasso (let look-out/await you^r) until ya'tey (brings about/comes) Allah by His command; and Allah yahdey (divinely-guides) not the people, the fa'see-qeena³⁶ (rebels vis-à-vis Allah's command). قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾
25. Laqad (verily, already and affirmatively) succored you^b Allah in many abodes and Hunayn's Day, edh (when/since) marveled^w you^b yourⁿ multitude, then [it^w] not enriched/sufficed³⁷ a'n (regarding) you^b a لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ

³⁰ See the Lexicon attached to this Translation for bashshara/youbashsharo/ mubashsheron=بَشَّرًا يُبَشِّرُ أَمْبَشَّرًا

³¹ The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "اِفْتَعَالُ" for "الِاتِّخَاذَ," as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

³² The word "أَوْلِيَاءَ" could also mean, among them: protector, friend.

³³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³⁴ The "ظَالِمُونَ" = "the injustice-doer," as "الظُّلْمُ" = "injustice." See footnote 148 below.

³⁵ The word "Jehad" = "جِهَادُ" = earnest exertion of one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jehad," which has several meanings, among them: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Sharey'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim. See the Lexicon attached to this Translation.

³⁶ See the Lexicon attached to this Translation for this important word faseqoon and its grammatical inflections.

³⁷ The word "تَغْنِي" has double meanings: (1) enriches, (2) suffices. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

thing; and straitened^w on you^b the land^w by what (*it*^w) extended;^w after-wards you^c fled/diverged retreaters. مَدِيرِينَ ﴿٢٥﴾

26. Afterward, Allah descended His tranquility^w on His Messenger and on the believers and [He] descended soldiers not you^z saw them and [He] tormented whom^r unbelieved they;^z and *tha'leka* (*afar-that-it/that*)^x (*is*) the unbelievers' requital. ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

27. Afterwards Allah relents from after *tha'leka* (*afar-that-it*)^x on whom^r [He] wills and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Rabeemon* (*iterative mercy Giver*). ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

28. O you who^r they^z believed, verily only the *mushbrekoona* (*he-they who partner deities with Allah/he-polytheists*) (*are*) *najason*³⁸ (*unchaste/filthy*), so let-not they^z near The Mosque The Sacred after their *aame*^{w39} (*year*), this;^x and *en* (*if*) you^c feared/knew⁴⁰ a privation^{w41} so will enrich/suffice you^b Allah of His munificence, if willed [He]; verily Allah (*is*) Omniscient *Hakeemon*⁴² (*infinite bekma*)⁴³ Possessor. يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

29. Let-you^z mutually fight whom^r believe they^z neither by Allah nor by The Day The Last and nor they^z forbid what forbad Allah and His messenger, and nor they^z religionize The Right's⁴⁴ religion; of whom^r *oto* (*they^z had been accorded/allotted*) the book, until they^z give the *jizya'ta*^{w45} (*symbolic special payment to the State*)^w *a'n* (*off*) hand,^{w46} while they (*are*) cringers. فَانْلَاحُوا إِلَيْهِمْ لَّا يُؤْمِنُوا بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

³⁸ The word “نجس” as it applies to the *polytheists*ⁿ this *Ayah*, Qur'aan commentators are *not* unanimous as to its exact meaning: some say because the polytheists are “*junub*” = in the state of having had sexual intercourse and before the *ghusl* (the prescribed shower to rid oneself from being “*junub*”). Others, such as Ibn Abbas, say because they are polytheist. So the “نجس” may not be physical *filth* (uncleanness) but perhaps *unchasteness*, as it could include both.

³⁹ The Arabic text says “عام” but in English there is only one word to mean عام and سنة. In Arabic there is “عام”, “حول”, “حجة”, and “سنة” each with a difference. Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to “حول” = anniversary of any special event; and “حجة” = lunar-year. Although generally all are loosely used synonymously or interchangeably.

See الفرق اللغوية لأبي هلال العسكري

⁴⁰ Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁴¹ Privation, that is as a result of a decline in trade with the visiting polytheists.

⁴² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم”.

⁴³ See the *Lexicon* attached to this Translation for “bekma”.

⁴⁴ One of Allah's 99 most beautiful attributive names is: “الحق” = The Right.

⁴⁵ The “*jizya*” is a very small, more of a symbolic nature, amount of money to be paid annually by every non-Muslim able body for Military service, in an Islamic State enjoying the protection of the State. Older men, slaves women, children and the poor are exempt from paying it. Muslims pay the *Zakat*, where as the non-Muslims pay this tiny sum annually as a kind of poll tax, if we may call it?

⁴⁶ The phrase “off-hand” is Arabic tongue expression meaning: having to give in complying and submissive manner.

30. And said^w the Jews Uzayron (Ezra) (is) Allah's son; and said^w the Nassara (Christians) the Messiah (is) Allah's son; *tha'leka (afar-that-it/that)*^x (is) their say by their mouths; *youdha'beona (mimic they^r)* say (of) whom^r unbelieved they^z of before; mutually fought⁴⁷ them Allah, wherefrom *yo'afakona*⁴⁸ (they^r are off-right dissuaded/ they^r are dissuaded speciously).
 وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَسَلْنَا لَهُمُ اللَّهُ أَنْ يُوَفَّقُوا
31. Ittakbatho⁴⁹ (they^r took and made) their abbara (erudite clerics) and monks (as) lords^x from lesser than Allah, and the Messiah, Mariama's (Mary's) son; and not (had been) commanded they^z except to worship One an elahan (a deity), no an elaha (a deity) except Him; *subhanabo*⁵⁰ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him) a'n (off/regarding) what they^z partner (deities with Him).
 اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ
32. They^z want to extinguish Allah's illumination by their mouths and Allah *ya'aba*⁵¹ (categorically-refuses) except to conclude [He] His illumination, and albeit disliked (it) the unbelievers.
 يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ
33. He Who sent His messenger by the *buda* (divine-guidance) and The Right's^x religion,^x to *yudh'berabo* ([He] manifests it^x-and its^x preponderance)⁵² over the religion^x all
 هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ

⁴⁷ The Arabic tongue expression "mutually fought him Allah" is an expression of wonderment, meaning how smart/crafty he is, by way of praising him. In other word such a person or group is/are so good in a particular trait that only Allah could overcome him/them. Thus, "mutually fought them Allah" could mean: how inventive and devious they are in fabricating lies against Allah. Therefore, here according to books of "التفاسير" stated in them quoting Ibn abbas and Ali Ibn abei Talib, may Allah be pleased with both, it means cursed them Allah; for whomever Allah fights will surely perish.

⁴⁸ The word "يُوفَّقُونَ" = they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

⁴⁹ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفتعال" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking. As in this case they took and made of their monks and clerics as lords, i.e. accepting and executing their commands.

⁵⁰ The word "subhanabo" = "سبحانه" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "bo" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

⁵¹ The word "يَأْبَى" = ya'aba means categorically (absolutely, without exception) refuses, i.e. not just simply refuses.

⁵² The word "يُظْهِرُهُ" could mean: (a) manifests it, i.e. make its preponderance obvious to all; (b) There are many instances where "to" = "لـ". And the pronoun "هُ" in "يُظْهِرُهُ" refers to the Islam. Thus, when one considers the word "كَلِمَةً", then it becomes rather logical, if not imperative, to give precedence to (a), i.e. making all religions subside. This is especially so, given the fact that the religion is only one. Although this one religion was revealed in incremental phases (stages), like all things in nature, including the creation of the Heavens and the Earth in six days, even though Allah could have done that instantly. But because of His wisdom to give precedence to the graduality and not to the instantaneity to be the rule and the law. That is why Allah says: "Today I completed for you^b your religion and I concluded upon you My favor, and I delighted for you^b Islam (as your) religion" (§5:3). See the Lexicon to this Translation for the difference between "completed" and =

عَلَى الَّذِينَ كُفِّرُوا وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾
(of) it^{x53} and albeit disliked (it^x) the *mushbrekoon* (he-they who partner deities with Allah/ he-polytheists).

34. O you who^r believed they^z, verily a multitude of the priests and the monks surely they^z eat the mankind's possessions by the falsehood^x and they^z repel a'n (off) Allah's path; and who^r hoard they^z the gold and the silver and not expend it^w they^z in Allah's path, so *bashsher*⁵⁴ (let-tell [you^s] pleasant tidings) (to) them by a painful torment. ﴿٣٤﴾

35. Day (when to be) heated on it^w in Hell's^w fire^w then (to be) seared/cauterized by it^w their foreheads^w and their sides and their backs; this (is) what you^c hoarded for yourⁿ selves, ^w so let-taste you^z what you^c were hoarding. ﴿٣٥﴾

36. Verily the *sho'boores*^{x55} (months')^x eddata^w (a quantity by a count)^w enda (by Rule of) Allah (is) twelve [month] in Allah's Book day [He] created the Heavens^w and the Earth; ^w of it^w four (are) sacred; *tha'leka* (afar-that-it/)^x (is) the religion [the] forthright⁵⁶; so let-not wrong⁵⁷ you^z (to) yourⁿ selves^w in them, ^y and let-mutually fight you^z the *mushbrekeena* (he-they who partner deities with Allah/ he-polytheists) altogether just-as they^z fight you^b altogether; and let-know you^z that Allah (is) with the *muttaqeena* (reverential guards against Allah's displeasure). ﴿٣٦﴾

37. Verily only the *naseeo*^{x58} (month's postponing and transposing)^x (is) an increment^w in the unbelief,^x (to be) misled by it^x whom^r unbelieved they^z; they^z legitimate it^x *aaman*⁵⁹ (a year of significant event) and they^z illegitimate

= "concluded." Additionally, the precedence of the aforementioned (a). That is because Allah says: "Wrote (decreed) Allah surely prevail assuredly I and My messengers." (S58:21). Obviously, He and His messengers prevail, His religion prevails.

⁵³ That is: making Islam, the full and final religion or making Islam to supersede all other religions.

⁵⁴ See the Lexicon attached to this Translation for *bashshara/youbashsharo/ mubasheron*=بَشِّرْ يَبْشِرُ مَبْشِيرٌ.

⁵⁵ *sho'boore* = plural or multiplicity versus *ash'bur*=plural of paucity for شهر=month.

⁵⁶ The word "فَقِيمٌ" = "مُسْتَقِيمٌ" i.e. means straight. See اللسان.

⁵⁷ See the Lexicon attached to this Translation for "ظَالِمٌ" = "injustice-doer" and "ظَلَمٌ" = "wronger."

⁵⁸ The word "النَّسِيءُ" is that which is postponed to take effect at a later time/date. The pre-Islamic Arabs had the 1st, the 7th, the 11th and the 12th months of their calendar year as "sacred." So the first month of the year (Month of Muharram), coming after the 11th and the 12th of the previous year, so they used to postpone it by transposing it to the second month of the year in order not to have three consecutive months as "sacred." However, "النَّسِيءُ" has many meanings, among them is such postponing by transposing called "النَّسِيءُ"

⁵⁹ See the Lexicon attached to this Translation regarding عام.

it^x *aaman* so as to comport they^z period (*of*) what illegitimized Allah, so they^z legitimize what illegitimized Allah; (*had been*) adorned for them their ill-works; and Allah not *yabdey* (*divinely-guides*) the people the unbelievers.

عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءُ أَعْمَلِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٧﴾

38. O you who^r believed they^z what (*is*) for you^z if (*had been*) said for you:^b let-march you^z in Allah's path you^z *eth-tha'qaltom* (*sluggishly-tarried you*^c) to the ground;^w have you^c delighted by the life^w (*of*) the world^w of the Hereafter;^w so not *mata'ao*⁶⁰ (*resource for a transitory worldly delight of*) the life^w (*of*) the world^w in the Hereafter^w except a little.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٢٨﴾

39. *Ella* (*unless/if not*) you^z march [*He*] torments you^b a painful torment, and [*He*] exchanges/substitutes a people other than you^b and not *tadborrobo*⁶¹ (*you^z harm him/Him*) a thing; and Allah over everything (*is*) Omnipotent.

إِلَّا نَنْفِرُوا يُعَذِّبَكُمْ عَذَابًا آلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

40. *Ella* (*unless/if not*) succor him you^z so *qad* (*already and affirmatively*) succored him Allah *edh* (*when/since*) exited him who^r unbelieved they^z second (*of*) two *edh* (*while*) both (*of*) them (*were*) in the hole⁶² *edh* says [*he*] to his companion: let-not sadden [*you*], verily Allah (*is*) with us; then Allah descended His tranquility^w on him and [*He*] supported him by soldiers not saw them you^z and [*He*] made word^w (*of*) whom^r unbelieved they^z the lowest^w and Allah's word,^w [*She*] (*is*) the high;^w and Allah (*is*) Mighty *Hakeemon*⁶³ (*infinite bekma*⁶⁴ Possessor).

إِلَّا نَنْصُرْهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا مَعَهُ اللَّهُ مَعَنَا فَاَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٠﴾

41. Let-march you^z *kebefafan*⁶⁵ (*lightly, i.e. not heavily*) and

أَنْفِرُوا خِفَافًا وَثِقَالًا

⁶⁰ The word "متاع" = "mata'a" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁶¹ There is "تَضُرُّهُ", as here, where the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign); and "تَضُرُّونَهُ" as in S11:57 where crimes were multiples, as each person committed his/her own crime towards Allah.

⁶² The word The Qur'aan uses is the perfect description of the place where the Messenger (SAWS) and his companion (Abu Bakr) were, is "the hole," smaller than a "cave" or "cavern" as most people tend to say. The Arabic language is the more precise than all languages; so, if "cavern" or "cave" were to be the proper description The Qur'aan would have certainly said so.

⁶³ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حَكِيمٌ."

⁶⁴ See the Lexicon attached to this Translation for "bekma."

⁶⁵ The words "خِفَافًا" and "ثِقَالًا" = "kebefafan" = not heavies and "heavies" respectively are both in the adverbial forms. Since in English there is not a corresponding adverbial forms (such as "lightenedly and heavyedly") so in manner is added parenthetically (as "in manner" per se is not the apparent text) to denote such adverbials.

thegalan (heavily), and ja'hedo (let-exert you^r your utmost mental/physical and possessional efforts fighting/striving in Allah's cause) by yourⁿ possessions and yourⁿ selves^w in Allah's path; *tha'lekum* (collective-afar-that)^x (is) *khayron* (choicer/worthier) for you^b en (if) you^c were knowing you.^z

وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

42. Had [*it*^x] been/was an *aradhan* (a transitory-gain-/booty) nigh and an easy (short) journey, surely (would have) *ettaba'a* (closely followed) you^g they,^z [and] but far-distanced^w on them the *shuggato*⁶⁶ (extended-distance) and shall *yablefona* (swear they^z) by Allah: had we could, surely (would have) egressed we with you,^z they^z perish their selves^w and Allah knows verily they, surely (are) liars.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

43. Pardoned Allah a'n (regarding) you^g for wherefore⁶⁷ allowed you^g for them, until manifest for you^g who^r *ssadaqo* (they^r always enforced the truth) and know [you^g] the liars.

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

44. Not seek your^t permission who^r believe they^z by Allah and The Day The Last, that *yujahedo* (they exert their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves,^w and Allah (is) Omniscient by the *muttaqeena* (reverential guarders against Allah's displeasure).

لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

45. Verily only seek your^t permission who^r they^z believe not by Allah and The Day The Last and suspected^w their hearts, so they (are) in their suspicion *yataraddona* (they^z forthwith-vacillate to and fro).

إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

46. And had they^z wanted the *khoroaja* (foray^x/egress^x/to fight in cause of Allah) surely they^z (would have) readied for it^x a preparedness;^w [and,] but disliked Allah their dispatch^x so [He] dispirited them, and (had been) said: let-sit-down you^z with the sitters.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ أَفْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

47. Had they^z exited in you^b not they^z augmented you^b except a *khabalan* (mental derangement) and surely *awdha'o*⁶⁸ (they would have hastened and sowed dissention) among you^z *yabghona* (they^z earnestly-quest) (for) you^b

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَلَكُمْ يَبْغُونَكُمْ الْفِتْنَةَ وَفِيكُمْ

⁶⁶ The word "الشُّقَّةُ" means the extended distance of a travel, not just a distance; or the "hardship" resulting from a long travel. See القرطبي والهادي.

⁶⁷ The particle "لِمَ" in "لِمَ" stands for: wherefore. See روح المعاني لـ محمود الألوسي إعراب القرآن لمحمود صافي.

⁶⁸ The single word "أَوْضَعُوا" means: hastened among. See اللسان. But here, according to القرطبي, meaning: "hastened to sow dissension among the believers."

the *fetna'ta*^w (unbelief/ tumult/ confusion)^w and in you^b سَمْعُونَ هُمْ وَاللَّهُ عَلِيمٌ بِالْظَّالِمِينَ^(١٧) (are) ever/stout⁶⁹ listeners for⁷⁰ them; and Allah (is) Omniscient of the *dha'lemeena*⁷¹ (injustice-doers).

48. Laqad (verily, already and affirmatively) ebtagho⁷² (they^z earnestly-quested) the *fetna'ta*^w (unbelief/ tumult/ confusion)^w of before, and they^z transposed⁷³ for you^g the matters until came the right⁷⁴ and *dhabara* (manifested-/prevailed) Allah's command, while they (were) dislikers. لَقَدْ اَتَّبَعُوا الْفِتْنَةَ مِنْ قَبْلُ وَفَلَّوْا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ^(١٨)

49. And of them who^x [he] says: let permit me [you^s] and let-not essay me [you^s]; ha, in the essay^w fell they^z; and verily Hell^w surely (is) a besieger^w by the unbelievers. وَمِنْهُمْ مَنْ يَقُولُ أَتَذُنْ لِي وَلَا أَفْتِيَّ أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ^(١٩)

50. En (if) betides^w you^g *hasanaton*^w (meritorious-deed)^w [it^w] إنْ تُصِيبَكَ حَسَنَةٌ سَوْهَتْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَيَسْتَوِلُوا وَهُمْ فَرِحُونَ^(٢٠) displeases them; and en betides^w you^g a disaster^w say they: qad (already and affirmatively) we took our matter from before, and they^z divert while they (are) revelers/rejoicers.

51. Let-say [you^s]: never betides us except what wrote⁷⁵ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ^(٢١) Allah for us; He (is) our Guardian and on Allah surely let trust the believers.

52. Let-say [you^s]: do *trabbassona* (look-out/await you^a) by us except an *ebda*^{w76} (a lone/any-one)^w (of) the *busnayay'ne* (twain all around beautiful outcomes)⁷⁷ and we *natarabbasso* (look-out/await [we]) by you^b that betides you^b Allah by a torment from *endehe* (by His Rule) or by our hands;^w so let-await you,^z verily we (are) with you^b *mutarabbesoona* (ones who are awaiting). قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَتَحْنُ نَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ يَأْتِيَنَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ^(٢٢)

53. Let-say [you^s]: let-expend you^z voluntarily or coercively⁷⁸, never *youtaqabbala*⁷⁹ (to be clemently- قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ

⁶⁹ The words "ever/stout" are used to intensify listeners, as the Arabic is "سَمْعُونَ," in the intensive form.

⁷⁰ Here "for" refers to two distinct meanings: (1) bearing and obeying them (2) they bear on behalf of the enemy, they are "enemy-agents, or they are spreaders of calumny."

⁷¹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

⁷² The word "ابتغى" = "طلب حثيثاً" meaning: earnestly quested.

⁷³ That is they considered all the undesirable consequences, and schemed to confuse the issue and rally against it.

⁷⁴ That is victory against them.

⁷⁵ It must be noted here that such "writing" is based on Allah's foreknowledge of events, not on the basis that Allah had decreed it and thus "wrote it," thus it is inevitable. Such "decreeing" would be inconsistent with Allah's justice, superfluity, and mercy, if such decreeing were to betide someone an unhappy event. That is because the unhappy event happened to one as a result of an action chosen earlier by that one.

⁷⁶ See the Lexicon attached to this Translation regarding "أحد."

⁷⁷ The word "busnayyan," is a lofty Arabic tongue expression for (1) victory over the opponents or (2) martyrdom.

⁷⁸ See the Lexicon attached to this Translation for the distinction between (كرها) "fat'ha on the "ك," as in this Ayah, and "كرها," dhammah on the "ك," as in (S46: 15), and "إكراهًا" as in (S2:256).

⁷⁹ The Arabic word used in The Qur'aan is "تقبل," not "إقبل" = accept. Thus, "تقبل" means accept with =

accepted) from you;^b verily you^b were people *fa'see-geena*⁸⁰ (rebels vis-à-vis Allah's command).

54. And what precluded them that their expenditures (to be) accepted except that unbelieved they^z by Allah and by His messenger and not come they^z (to) the Prayer^w except while they (are) indolents, and not expend they^z except while they (are) dislikers.

55. So let not marvel you^g their possessions and nor their children; verily only wants Allah to torment them by it^w in the life^w (of) the world^w and *taẓhaqa* (ennui and vanish) themselves^w while they (are) unbelievers.

56. And *yablefona* (swearing they^z) by Allah truly they (are) surely of you^b while not they (are) of you;^b [and,] but they (are) people consternating⁸¹.

57. If⁸² they^z find a: refuge^x or caverns^w or a *muddakhal*^x (retreating place/tunnel)^{x83} surely (would have) fled-/diverged they^z to it^x while they *yajmahona* (they^z scarily-rush).

58. And of them who^p *yalməzoka*⁸⁴ (he who: privately slander you^g/find fault with you^g in subtle ways/blink their eye to malign you^g) in the alms^w/charities;^w so *en* (if) given they^z of it^w they^z delighted; and *en* given not they^z of it^w *edba* (suddenly/whereas) they^z discontent.

59. And had that they^z delighted (by) what *aa'ta* (accorded/allotted) them Allah and His Messenger and said they^z: our sufficiency⁸⁵ (is) Allah, Allah will

= clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete. So, Allah is besought to accept it *as is*, with the already known shortcomings it may have therein. So Allah accepts it by His clemency. Thus, **تَقَبَّلَ** = clemently accepts.

⁸⁰ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

⁸¹ The word "يفرقون" means suffer from a state of consternation, as they assume that you might do to them like you do to the polytheists, so they are afraid, hence "fearers."

⁸² The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See **مغني اللبيب، ابن هشام**.

⁸³ The word "مدخلا" = "مفتعل الدخول" means artificially forged entrance. To the best of this translator, as usual, there is no exact equivalent to such a precise word. The word "مدخلا" is a metonym for "corruption and animosity." See **الراغب**.

⁸⁴ The word "يلمزك" *he who: privately slander you, find fault with you in subtle ways, or blink their eye to malign you*.

⁸⁵ The word "محبس لك أو كاف لك أو كافيك من غيره، للواحد والتثنية والجمع لأنه مصدر" = "حسب في حسبننا" Thus, **التاج**. "المصدر" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See **التاج**.

*youa'tena (accord/allot us) of His munificence and His Messenger, verily we (are) to Allah wishers.*⁸⁶

سَكُونًا ۖ اللَّهُ مِنْ فَضْلِهِ ۚ وَرَسُولُهُ
إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٨٦﴾

60. Verily only the alms/charities^{w87} (are) for the poor⁸⁸ and the *masakee'ne* (not having sufficient material possessions), and the workers over it^{w89} and the *mu'allafat'ey*⁹⁰ (they who had been attuned) their hearts, and in the necks,^{w91} and the debtors, and in Allah's path, and son (of) the path (wayfarer); (this is) an ordainment from Allah and Allah (is) Omniscient Hakeemon⁹² (infinite bekma⁹³ Possessor).

﴿٨٧﴾ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ
وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمَوْلَاةِ فُلُوبِهِمْ فِي الرِّقَابِ
وَالْغَدِيرِمْ وَفِي سَبِيلِ اللَّهِ
وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٠﴾

61. And of them who^r they^z [annoy] the Prophet and say they:^z he (is) an ear;^{w94} let-say [you^s]: an ear^w (of) *kbayren* (mercy/goodness/worthiness/desirable) for you;^b [he] believes by Allah and [he] believes for the believers and (he is) a mercy^w for whom^r believed they^z of you;^b and who^r they^z annoy Allah's Messenger for them (is) a painful torment.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ
وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا
مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٩١﴾

62. *Yablefona* (swearing they^z) by Allah for you^b to gratify/delight you;^z while Allah and His Messenger (are) righter⁹⁵ to delight/gratify him they,^z en (if) they^z were believers.

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ
وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ
كَانُوا مُؤْمِنِينَ ﴿٩٢﴾

63. Have not known they^z that he who^p *youbadid'e*⁹⁶ (he

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهُ

⁸⁶ The word "wisher" = "راغب" is rooted in the word "رغب". However, the word "رغب" assumes different meaning, depending on how it is prefixed by various prepositional articles. For example: "رغب" not prefixed by any article = wish, like. However, "رغب عن" = wisher off, shunner, or "رغب في" = likes, or "رغب إلى" = asked and beseeched, or "رغب بـ" = prefers.

⁸⁷ The word "صدقة" is the large umbrella covering those expenditures, called alms/charities, of the personal or public riches given to the poor the needy and others, to include the "Zakah," which is a specific amount designated by the Sha'riyah Law. Clearly the "Zakah" is one of the Five Pillars of Islam. (S9:103) states: "Take from their riches a charity, to purify and augment them." Thus, the "Zakah" in addition to purifying the wealth from any unintended unlawful impurities that might have gotten introduced to it, it actually increases the remaining bigger portion by blessing it and by preventing potential harm to happen to it.

⁸⁸ The word "فقير" versus the "مسكين" see the Lexicon attached to this Translation for the distinction. The word "poor" stands for the singular or the plural, although some time for the plural: "poor-people."

⁸⁹ That is the designated collectors and administrators of the Zakah.

⁹⁰ The word "muallafat'ey" is a masculine, plural objective noun, meaning those are some non-Muslim notables whose hearts had been attuned (conciliated, appeased) by means of giving them possessions in the form of "bonuses" or "grants" by the Muslims, to gain their favorable attitude towards Islam and Muslims, and so for them to persuade and bring along their families, associates and friends and have a favorable attitude towards Islam Muslims too.

⁹¹ The "necks" are those slaves who must free themselves, i.e. such "slaves" must be helped for freedom.

⁹² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁹³ See the Lexicon attached to this Translation for "bekma.."

⁹⁴ The expression "أذن" = "he is ear," means he hears others talk and he conveys it without thinking about it. The polytheists were saying this about Mohammad (SAWS) by way of slander. So in this case Allah (SWT) says: "he is ear of Khayro (worthiness and goodness) for the believers."

⁹⁵ The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحق" = "righter" as an adjective comparative.

⁹⁶ The word "يُحَادِدُ" means pursuing a mutual anger, opposition and non-compliance to obligations of religious duties.

who pursues mutual: anger/opposition/and non-compliance to religious obligations towards) Allah and His Messenger, then surely for him (is) Hell's^w fire^w immortal [be] (is) in it^w tha'leka (afar-that-it/that)^x (is) the disgrace the great.

وَرَسُولُهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿١٣﴾

64. Yabtharo⁹⁷ (they:^z fear and safeguard/take precaution) the hypocrites that tona⁹⁸ (to be repetitively descended) on them a Suraton⁹⁸ (division of the Qur'aan) tona'bbe'o (It⁹⁹ informs by piece-of-significant-and-availing-news) them by what (is) in their hearts; let-say [you^s]: istah'zeo (let-affirmably jest you^s) verily Allah (is) mukhrejon (producer) (of) what tabatharoon⁹⁹ (you:^z fear safeguard-/take precaution).

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا إِلَى اللَّهِ مَخْرُجٌ مَا تَحْذَرُونَ ﴿١٤﴾

65. And indeed en (if) you^g asked them, surely they^z say assuredly¹⁰⁰: verily only we were wading¹⁰¹ and playing; let-say [you^s]: do by Allah and His Aya'te^w (Qur'aanic statements) and His Messenger you^c were tastah'zeona (affirmably jesting you^s).

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِإِلَهِكُمْ وَأَيَاتِهِمْ وَرَسُولِهِمْ كُنْتُمْ تَسْتَزِرُونَ ﴿١٥﴾

66. let-not apologize you^z qad (already and affirmatively) unbelieved you^c after yourⁿ belief; en (if) [We] pardon a'n (regarding) a ta'efa'ten^w (group/faction/party)^w of you^b [We] torment a ta'efa'tan^w (=ta'efa'ten^w) because that they were criminals.

لَا تَعْذَرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ يُعَذِّبْ طَائِفَةٌ بَأْتُهُمْ كَانُوا مُجْرِمِينَ ﴿١٦﴾

67. The he-hypocrites and the she-hypocrites some (of) them of some, they^z command by the munka're (rationally/Sharey'ah unacceptable deed/say) and they^z restrain a'n (regarding) the ma'aroofe (popularly acceptable and not Sharey'ah disapproved maxim); and they^z close their hands;^{w102} they^z forgot¹⁰³ (ceased paying attention to) Allah, so [He] forgot them; verily the hypocrites, they (are) the fa'seqoon¹⁰⁴ (rebels vis-à-vis Allah's command).

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿١٧﴾

68. Promised Allah the he-hypocrites and the she-hypocrites and the unbelievers Hell's^w fire^w immortals they^z (are) in it,^w it^w (is) their sufficiency,¹⁰⁵ and cursed them Allah and for them (is) a

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَّ اللَّهُ وَلَهُمْ

⁹⁷ I cannot find an appropriate word for "يَحْذَرُ," per se, as an intransitive verb in the present tense to mean: "fear and so safeguard, or be in constant state of anxiety expecting adversity or embarrassment because of exposure."

⁹⁸ See the Lexicon attached to this Translation for this proper name of a "division of the Qur'aan."

⁹⁹ See footnote 97 above regarding "yabtharo," and "tabtharoon" is same only grammatical inflection for you.

¹⁰⁰ The "ل" in "يَقُولُنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed here by "assuredly."

¹⁰¹ The say: "waded in the topic," means plunged into discussing the topic without knowledge or plunged in it recklessly.

¹⁰² That is they become "closefisted," i.e. stingy. "Closing the hands" is an Arabic tongue expression for stinginess.

¹⁰³ The word "نَسِيَ" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies, as in this Ayah, or where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to cease paying attention to something. See اللسان.

¹⁰⁴ See the Lexicon attached to this Translation for this important word faseqoon and its grammatical inflections.

¹⁰⁵ The word "حَسْبُهُمْ" = "في حسبهم" = "مُحْسَبٌ لَكَ أَوْ كَافٍ لَكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنَةِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ" Thus, "المصدر" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

sustainer/sustaining torment.

عَذَابٌ مُّقِيمٌ ١٨

69. Like whom^r of before you^b they^z were harder than you^b (in) strength and more (in) possessions and children; so *istamta'ao*¹⁰⁶ (they^z had lengthily and affirmably relished the transitory worldly delights) by their *khalqa*¹⁰⁷ (good-portion/lot); so *istamta'atom* (you^z had lengthily and affirmably relished the transitory worldly delights) by yourⁿ *khalafa*, just-as *istamta'a* (they^z had lengthily and affirmably relished the transitory worldly delights) who^r of before you^b by their *khalafa*; and you^c waded like which^x they^z waded; those miscarried^w their works^x in the world^w and the Hereafter;^w and those, they (are) the losers.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَكَثْرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَنْتَعُوا بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضِمُوا كَالَّذِي خَاصُوا أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ١٩

70. Has not *ya'atee*^x (*hap/come to*) them *naba'o*¹⁰⁸ (*piece-of-significant-and-availing-news*) (of) whom^r of before them, Nooben's (Noah's) people and Aaden's and Thamooda's, and Ebraheema's (Abraham's) people and the Madyan's companions and the *Mu'tafekat*¹⁰⁹ (*towns over-turned upside down*) *atat*^w (*approached/came to*)^w them their messengers^x by the evidences,^w so not [was] Allah to wrong¹¹⁰ them [and,] but they^z were (to) their selves^w wronging they.^z

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ أَنْ يُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ٢٠

71. And the he-believers and she-believers some (are) *aw'leyao*¹¹¹ (*guardians/allies*) (of) some, they^z command by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and they^z restrain a'n (*regarding*) the *munka're* (*rationaly/Sharey'ah unacceptable deed/say*) and *youqeymona*¹¹² (they^z up-to-fulfill the prescribed obligations of) the Prayer^w and *youatona* (they^z accord and fulfill the obligations of) the *Zakata*^{w113} (*prescribed percentage of personal possessions*)^w and they^z obey Allah and His

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ

¹⁰⁶ The word "استمتع" is "تمتع طويلا", see "الهادي", hence lengthily is added to emphasize this concept.

¹⁰⁷ The word "خلق" has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See "الهادي".

¹⁰⁸ See the *Lexicon* attached to this Translation for "naba'a".

¹⁰⁹ Those are the towns of the homosexual people to whom Messenger Loot (Lott) was sent to admonish. They failed to heed his advice. So Allah punished them by turning their towns upon them upside down.

¹¹⁰ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

¹¹¹ The word "أولياء" could also mean, among them: protector, friend.

¹¹² The word "يقومون" is rooted in "أقام" = upheld. linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً".

So, "يقومون" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and revealed by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it. ^w

¹¹³ See the *Lexicon* attached to this Translation for what exactly is the Zakah and its implications.

messenger. Those shall *yarham* (mercy-give) them Allah; verily Allah (is) Mighty *Hakee-mon*¹¹⁴ (infinite *hekma*¹¹⁵ Possessor).

عَزِيزٌ حَكِيمٌ ﴿٧١﴾

72. Promised Allah the he-believers and the she-believers paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (are) in it;^w and good^w dwellings in *Ad'nen's* (Eden's)¹¹⁶ Paradises^w/Gardens^w and a *redhwanon*^x (ultimate delight/gratification) from Allah (is) bigger; *tha'leka* (afar-that-it/that)^x (is) the win the great.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبَةٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

73. O, you the Prophet: *jahid*¹¹⁷ (let-exert [you]^s) your utmost mental/physical and possessional efforts fighting-/striving in Allah's cause) the unbelievers and the hypocrites and let-harshen [you]^s on them, and their abode/lodging (is) Hell^w and wretched (is) the destiny.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

74. *Yablefona* (they^r swear) by Allah not said they^z and *laqad* (verily, already and affirmatively) said they^z the unbeliefs word^w and unbelieved they^z after their Islam (i.e. after having become Muslims) and they^z purposed by what not attained they^z and not resented¹¹⁸ they^z except that enriched/sufficed¹¹⁹ them Allah and His Messenger from his munificence; so *en* (if) they^z repent, [it^x] is *kbayran* (choicer/superior/worthier) for them and *en* they^z divert, Allah torments them a painful torment in the world^w and the Hereafter;^w and not for them in the Earth^w of neither a *wa'leyyen* (guardian/ally) nor a *na'sseeren* (iterative-succorer).

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يُرِيدُونَ أَن يَتَالَوُا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

75. And of them who^p [be] covenanted Allah indeed *en* (if) *aa'tana* ([He] accorded/allotted us) of His munificence surely assuredly¹²⁰ *nassaddqa* (we give charity) and surely

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ

¹¹⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

¹¹⁵ See the *Lexicon* attached to this *Translation* for "bekma.."

¹¹⁶ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

¹¹⁷ The word "jahid" = "جاهد" = you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sha'reyah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹¹⁸ The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See *اللسان والراغب*.

¹¹⁹ Before the arrival of Mohammad (SAWS) many of them in Madeenah were needy; however after the arrival of Mohammad (SAWS) they became rich for various reasons.

¹²⁰ The "ل" in "لنصدقن" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed here by "assuredly."

assuredly¹²¹ [we] be of the *ssa'lebeena* (righteous-people).

وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٦﴾

76. So *lamma* (when/whence) *aa'tahum* ([He] accorded-/allotted them) of His munificence^x stinted they^z by it^x and they^z diverted while they (were) shunners.

فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾

77. So [He] sequenced them hypocrisy in their hearts to [day] they^z meet Him by what they^z unfulfilled Allah what they^z promised Him and by what they^z were lying.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ لَيَقُونَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

78. Have not they^z known that Allah knows their secret and their *najwa*^{w122} (private-counsel) and that Allah (is) *Allamo* (Ever/Stout Knower) (of) the invisibles.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

79. Who^r *yalmesona*¹²³ (they^r privately slander/in subtle ways find fault with/blink their eye to malign) the volunteers of the believers in the alms^w/charities^w and who^r not find they^z except their effort, then they^z scoff of them, Allah scoffed of them and for them (is) a painful torment.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

80. *Istaghfer*¹²⁴ (let-seeek forgiveness [you^s]) for them or not *tastaghfer* ([you^s] seek forgiveness) for them, *en* (if) *tastaghfer* for them seventy [once^w] (times^w), so never forgives [for] them Allah; *tha'leka* (afar-that-it/that)^x (is) because that unbelieved they^z by Allah and His Messenger, and Allah not *yahdey* (divinely-guides) the people the *fa'seeqeena*¹²⁵ (rebels vis-à-vis Allah's command).

أَسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

81. Reveled/rejoiced the *mukhallafoona* (Jehad-behind-sitters/not joining Jehad-fight) by their sitting *khelafa* (after/behind) Allah's Messenger and disliked they^z to *yonyahedo* (they exert their utmost mental/physical and possessional efforts fighting in Allah's cause) by their possessions and their selves^w in Allah's path, and said they^z: let-not march you^z in the heat; let-say [you^s]: Hell^w (is) harder heat, if they^z were (to) understand.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلَفَ رَسُولَ اللَّهِ وَكَرِهُوا أَنْ يَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

¹²¹ Ibid, only regarding "نكون."

¹²² The word "نجوى" has three distinct meanings: (1) the secret between two or more entities, (2) the very entities engaged in such a secret discussion as a private counsel, (3) secretive soliloquy.

¹²³ See the *Lexicon* attached to this Translation for an elaboration on the word "yalmesona."

¹²⁴ The word *istaghfer*="استغفر"="اطلب الغفران"=" [you] seek forgiveness." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "let-seeek forgiveness [you]."

¹²⁵ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

82. So let laugh¹²⁶ they^z a little and let cry they^z much, فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً
(as) requital by what they^z were earning. بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

83. Then *en* (if) returned you^g Allah to a *ta'efa'ten*^w (group/faction/party)^w of them, then *ista'athanoka*^w (they^z sought permission) (of) you^g for the *kborooje* (foray^x/egress^x to fight in cause of Allah) then let-say [you^s]: never *takbrojo* (you^z foray^x/egress^x to fight in the cause of Allah) with me ever; and never (shall) you^z mutually fight with me a foe;¹²⁷ verily you^b delighted you^c by the sitting first [once^w] (time^w); so let-sit you^z with the *kha'lefeena* (behind-sitters-be-they/ he-they who did not join the Jihad). فَإِنْ رَجَعْتَ إِلَىٰ طَائِفَةٍ مِنْهُمْ فَاسْتَأْذِنُواكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعَدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

84. And let-not pray [you^s] on an *ahaden*¹²⁸ (lone/any- one) of them [he] died ever, and let-not *taqum* ([you^s] up-to-fulfill)¹²⁹ over his tomb; verily they, unbelieved they^z by Allah and His Messenger and died they^z while they (were) *fa'seegoona*¹³⁰ (rebels vis-à-vis Allah's command). وَلَا تَضَلَّ عَلَىٰ أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُوتٌ ﴿٨٤﴾

85. And let-not marvel you^g their possessions^x and their children^x verily only wants Allah to torment them by it^w in the world^w and *taẖbaqa* (ennui and vanish) themselves^w while they (are) unbelievers. وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾

86. And if (had been) descended^w a *Suraton*¹³¹ (a division of the Qur'aan):^w that let-believe you^z by Allah and *jabido*¹³² (let-earnestly exert you^z your utmost mental, physical and possessional efforts fighting/striving in Allah's cause) alongside His Messenger, *ista'athana* (sought permission) (of) you^g the *olotawl*¹³³ (possessors of fortune/wealth/resources) of them and said they^z: *tharr* (let: leave/alone) us we be with the sitters. وَإِذَا أَنْزَلْتَ سُورَةً أَنْ ءَامِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُو الطَّلُولِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

¹²⁶ It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself “ضحك” = “فتح” (فاه و أخرج صوتا مظهر السور) (2) whereas “ضحك منه” = “سخر منه” (3) “ضحك عليه” = “هزئ به” (4) “هزئ به” = “ضحك”. In this great *Ayah*, “منها يضحكون” = “منها يسخرون” = “laughing” scornfully.

¹²⁷ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe.” see الهادي واللسان.

¹²⁸ See the *Lexicon* attached to this Translation regarding “أحد.”

¹²⁹ There is a distinction between “قام” = “upped” = “got up or rose” (as an intransitive verb, and “stood” = “وقف.”

¹³⁰ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹³¹ See the *Lexicon* attached to this Translation for this proper name of a “division of the Qur'aan.”

¹³² The word “Jabido” = “جاهدوا” = you earnestly exerted your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Shari'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹³³ The word “olotawl” does not have an exact English equivalent *per se*. It generally means: possessors of fortune, wealth, resources.

87. Delighted they^z to that they^z be with the *khawa'lefe*¹³⁴ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ
(*she-sitters-behind*) and (*had been*) stamped¹³⁵ on their قُلُوبِهِمْ فَهُمْ لَا
hearts, so they understand not. يَفْقَهُونَ ﴿٨٧﴾
88. But the Messenger and who^r believed they^z with لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا
him *jahado*¹³⁶ (*they earnestly exerted their utmost mental-
/physical and possessional efforts fighting/striving in Allah's
cause*) by their possessions and their selves;^w and those مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
for them (*are*) the *khayra'te* (*desirable-traits of worthiness
and goodness*); and those, they (*are*) the thrivers. وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾
89. Prepared Allah for them paradises^w/gardens^w run^w أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
from under it^w the rivers, immortals they^z (*are*) in it^w تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
tha'leka (*afar-that-it/that*)^x (*is*) the win, the great. الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾
90. And came, the apologizers of the *Aara'be* (*Bedouin
Arabs*), to (*be*) permitted for them; and sat who^r lied لَوَدَّ هَلُمَّ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ
they^z (*about*) Allah¹³⁷ and His Messenger; shall betide وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا
whom^r unbelieved they^z of them a painful torment. مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾
91. Not on the weaklings and not on the patients and لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى
not on whom^r find not they^z what to expend a وَلَا عَلَى الَّذِينَ لَا يَحْدُوثُ مَا
*harajon*¹³⁸ (*constraint/sin*), if they^z (*sincerely*)-counseled¹³⁹ يُفْقُونَ حَرْجٌ إِذَا نَصَحُوا لِلَّهِ
for Allah and His Messenger; not on the وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ
benefactors of a path and Allah (*is*) *Gha'fooron* مِنْ
(*iterative Forgiver*), *Ra'beemon* (*iterative mercy Giver*). سَبِيلِ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٩١﴾
92. And not on whom^r if when^o *ataw* (*they^z
approached/ came to*) you^g to carry them, said you:^g [I] وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ
find not what (*to*) carry you^b on it^x they^z diverted لَنَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا
while their eyes overflow of tears, *hazanan** أَجْمَلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ

¹³⁴ The word "الخوالف" means the "she-sitters-behind" who stay-behind after all men leave for Jihad (fight for Allah's cause).

¹³⁵ The expression: "stamped on the hearts" is an Arabic tongue expression meaning that their hearts were stamped such that their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

¹³⁶ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹³⁷ The phrase "كذبوا الله" that is they lied about their belief, i.e. they said "we believed" when in fact they did not.

¹³⁸ The word "حرج" = "اضيق الضيق" see "اللسان" e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج" that is there is practically nothing narrower than that space between the two sheets of paper. Also, "حرج" could mean "sin."

¹³⁹ The word "نصح" in "نصحوا" in Arabic defines and implies more than its English supposed equivalent "advised." The Arabic "نصح" = "أخلص القول فيما فيه الخير للمنصوح" i.e. he sincerely-counseled-good or genuinely-opined-good the advisee as to what is best for him. However, in English the words "counseled" or "advised" mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word "sincerely" is necessary to manifest the distinction.

* There is *hazan*=حزن with fa'tha on the ح and ز= permanent-sadness; and *huznon*=حزن with dhammah on the =

تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾
(permanently sad) that not find they^z what (to) expend.

93. Verily only, the path (is) on whom^r *yasta'atheno* (they^z seek permission of) you^g while they (are) rich, they^z delighted by that they^z be with the *khawa'life* (she-sitters-behind), and stamped¹⁴⁰ Allah on their hearts; so they know not.

94. Apologize they^z to you^z *edha* (when/if) you^c returned to them; let-say [you^s]: let-not apologize you,^z never [we] believe for you^b *qad* (already and affirmatively) *nabba'a* (informed by piece-of-significant-and-availing-news) us Allah of yourⁿ tidings, and Allah will see yourⁿ work and His Messenger, afterwards (shall) *toraddona*¹⁴¹ (be forthwith returned you^x) to Knower (of) the unseen and the seen, so shall *youn'be'o* ([He] inform by piece-of-significant-and-availing-news) you^b by what you^c were working.

95. Shall *yablefona* (they^z swear) by Allah for you^b *edha* (when/if) you^c transposed¹⁴² to them, to you^z shun a'n (regarding) them, so let-shun a'n them you,^z verily they (are) *rejson*^x (filth/anathema);^x and their abode/lodging (is) Hell,^w a requital by what they^z were earning.

96. *Yablefona* (they^z swear) for you^b to delight you^z a'n (regarding) them; so *en* (if) you^z (should) delight a'n them, then verily Allah not delights a'n the people, the *fa'seeqeena*¹⁴³ (rebels vis-à-vis Allah's command).

97. The *Aarabs* (Bedouin-Arabs/nomads) (are) harder unbelief and hypocrisy and worthier that not know they^z limits (of) what Allah descended on His Messenger; and Allah (is) Omniscient, *Hakeemon*¹⁴⁴ (infinite *bekmah*¹⁴⁵ Possessor).

= ح = sadness of limited duration. See the *Lexicon* attached to this Translation for more elaborations.

¹⁴⁰ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

¹⁴¹ The word "تردّون" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith returned*," as in: "And when (had) been greeted you^c by a greeting ^w then let-you^z greet by better than it ^w or let-you^z forthwith-return it^w." (S4: 86).

¹⁴² The word "انقلبتم" = "you^c transposed," means you *betook* your selves *returning*.

¹⁴³ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹⁴⁴ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁴⁵ See the *Lexicon* attached to this Translation for "*bekma*."

98. And of the *Aarabs* (Bedouin-Arabs/nomads) who^P *yattakhetho*¹⁴⁶ (he takes and makes) (of) what [he] expends a mulct and *yatarabbasso* (looks-out/awaits [he]) by you^b the *da'wa'er*^w (evil-turns/defeats/misfortune events);^{w147} on them (shall be) the ill *da'erato*^w (evil-turn/defeat/misfortune event),^w and Allah (is) *Sameeon*¹⁴⁸ (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ
مَغْرَمًا وَيَنْرَيْضُ بِكُمْ الدَّوَائِرَ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٩٨﴾

99. And of the *Aarabs* (Bedouin-Arabs/nomads) who^P [he] believes by Allah and The Day The Last and *yattakheto* (he takes and makes) (of) what [he] expends *guroba'ten*¹⁴⁹ (righteous deeds to get its doer nearer to Allah) *enda* (by munificence of/by Rule of) Allah and the Messenger's prayers;^w indeed, verily it^w (is) a *gurbaton* (a righteous deed that gets its doer nearer to Allah) for them; Allah will admit them into His mercy;^w verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا
يُنْفِقُ قُرْبَةً عِنْدَ اللَّهِ وَصَلَوَاتِ
الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ
سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنْ أَلَّهَ
عَفُورٌ رَّحِيمٌ ﴿٩٩﴾

100. And the foregoers the [firsts] of the *Muhajereena* (emigrants from Makkah to Madeenah) and the *Anssa're* (succorers of the Messenger and the *Muhajereena* in Madeenah) and who^r *ettaba'ao*¹⁵⁰ (they^z closely-followed) them by *ehsanen* (meritorious deed), delighted Allah a'n (regarding) them and they^z delighted a'n Him; and [He] prepared for them paradises^w/gardens^w run^w under it^w the rivers, immortals they^z (are) in it^w forever; *tha'leka* (afar-that-it/that)^x (is) the win, the great.

وَالسَّابِقُونَ السَّابِقُونَ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ
رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ
﴿١٠٠﴾

101. And of whom^P (are) around you^b of the *Aarabs* (Bedouin-Arabs/nomads) hypocrites and of the *Madeena'te's* folk accustomed they^z on the hypocrisy, not know them you^z We know them, [We] shall torment them twice, afterwards *youraddona*¹⁵¹ (to be forthwith returned they^r) to a great torment.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ
مُتَنَفِّثُونَ وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُّوا
عَلَى النِّفَاقِ لَا يَعْلَمُهُمْ تَحَنُّنًا
سَعَدِيَّهُمْ مَّرَّتَيْنِ ثُمَّ يَردُّوهُمْ
إِلَى عَذَابٍ عَظِيمٍ ﴿١٠١﴾

102. And others, they^z acknowledged by their offenses, they^z mixed a righteous-wok and another misdeed, *asa* (craving a deed beyond one's means that-

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا
عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى

¹⁴⁶ The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "يَتَّخِذُ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁴⁷ The Qur'aanic term the "da'wa'er" is an Arabic tongue expression meaning: repetitive-misfortune.

¹⁴⁸ The word "Sameeon" here is emphasis.

¹⁴⁹ The word "gurobaten" is plural of "gurbaton," a feminine gender noun meaning a righteous deed by a doer intended to please Allah and get closer or nearer to Him by such a deed.

¹⁵⁰ The word "closely" is used here to intensify "followed" as the Arabic is "اتَّبَعُوا" not "تبعوا."

¹⁵¹ The word "يردُّونَ" is rooted in "رَدَّ" see footnote ١٤١ above.

/may) Allah to relent on them; verily Allah (is) عَفُورٌ رَّحِيمٌ ١٠٢
Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).

103. Let-take [you^s] from their possessions a charity^w to خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيَهُمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣
purge them [you^s], and to^{zakey}152 ([you^s] augment the good deeds for) them by it^w and let-pray [you^s] on them, verily your^t prayer^w (is) a quiet/repose for them and Allah (is) Sameeon (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

104. Have not known they^z that Allah, He accepts the اَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَانَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ١٠٤
repentance a'n¹⁵³ (because of second person's/persons' prayer [He] disregards the offense of the principal offender(s) of) His eba'de (worshippers/submitters/slaves) and [He] takes the alms^w/charities;^w and verily Allah, He (is) The Tawwabo (iterative Relent) Ar-Raheemo (The iterative mercy Giver).

105. And Let-say [you^s]: let-work you,^z then Allah will وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلِّيِّهِ وَالشَّهَادَةُ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ١٠٥
see yourⁿ work and His Messenger and the believers; and shall toraddona¹⁵⁴ (be forthwith returned you^z) to Knower (of) the unseen and the seen then younabbe'o ([He] inform by piece-of-significant-and-availing -news) you^b by what you^z were working.

106. And others murjawnna (they who had been deferred) for وَعَاخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ١٠٦
Allah's command emma (be it) [He] torments them and emma [He] relents on them, and Allah (is) Omniscient Hakeemon (infinite hekma¹⁵⁵ Possessor).

107. And who^r ittakhatho¹⁵⁶ (they took and made) a mosque^x وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ١٠٧
dheraran (injuriously endeavoring) and a unbelief and a disunity among the believers and an outpost for whom^p [he] warred Allah and His Messenger of earlier; and surely yablefo'нна¹⁵⁷ (assuredly swear they^z) en (not) we wanted except the husna^w (good deed/righteous work)^w and Allah attests/testifies verily they, surely (are) liars.

152 The word "تَزَكِّيهِمْ" here it's, and Allah is knower, [you^s] augment their good deeds. See التفسير واللسان.

153 "عن" = تجاوز = He disregards the offense of the principal because of the prayer of others praying for the principal. See the Lexicon to this Translation vis-à-vis the meanings of "عن."

154 See footnote 141 above regarding forthwith-return.

155 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

156 The word "اتَّخَذُوا" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذُوا" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

157 The "ل" in "الْيَحْلِفْنَ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly."

108. Let-not *taqum* ([you^s] *up-to-fulfill*)¹⁵⁸ in it^x ever; surely a mosque^x (*which had been*) established/found on the *taqwa* (reverential guarding against Allah's displeasure) from first day (*is*) righter¹⁵⁹ to [you^s] up in it;^x in it^x men loving that *yattabharo* (*they^z purge their selves-/maintain their wodbo'a, prescribed cleansing*)), and Allah loves the *muttabhereena*¹⁶⁰ (*ever-possible-maintainers of wodbo'a*). لا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

109. Does then who^p [*he*] found his *bon'yana*^{x161} (*fixed-and-aggrandized build*)^x on a *taqwa* (reverential guarding against Allah's displeasure) from Allah and a *redhwanon*^x (*ultimate delight/gratification*) *kbayron* (*superior/worthier*), or who^p [*he*] established/found his *bon'yana* on a verge (*of*) a collapsing-cliff^x so [*it*]^x collapsed¹⁶² by him in Hell^w fire;^w and Allah not *yahdey* (*divinely-guides*) the people the *dha'lemeena*¹⁶³ (*injustice-doers*). أَفَمَنْ أَتَسَسَ بُنْيَنُهُ عَلَى تَقْوَىٰ مِنْ رَبِّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَتَسَسَ بُنْيَنُهُ عَلَى شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

110. Not ceases their *bon'yana*^x (*fixed-and-aggrandized build*)^x which^x they^z built *reybatan*^{w164} (*intense-suspicion*)^w in their hearts, except that *taqatta'a* (*utterly/iteratively cut*) their hearts (*i.e. perish they*), and Allah (*is*) Omniscient *Hakeemon*¹⁶⁵ (*infinite bekmah*)¹⁶⁶ Possessor. لَا يَزَالُ بُنْيَنُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

111. Verily Allah purchased from the believers their selves^w and their possessions by surely for them the Paradise,^w mutually they^z fight in Allah's path, so they^z kill and (*are to be*) killed they;^z a promise on Him (*absolute*)-right¹⁶⁷ in the Torah^w and the Euangelion^{x168} (*Gospel*) and The Qur'aan;^x and who^a (*is*) *awfa*¹⁶⁹ (*a better fulfiller*) by his covenant than Allah; so *istabshero*¹⁷⁰ (*let-seeke you^s pleasant tidings*) for إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِآتٍ لَهُمْ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ

¹⁵⁸ The word "قام" = "upped" = "got up or rose" (in the intransitive sense, is different from "stood" = "وقف".

¹⁵⁹ The word "righter" is: a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحق" = "righter" as an adjective comparative.

¹⁶⁰ The word "المطهرين" is masculine, plural subjective noun; so "ever-possible-staying on wodbuo'a, prescribe cleansing, i.e. whenever they break their wodbuo'a, immediately thereafter renew their wodbuo'a.

¹⁶¹ The word "بنيان" = "bon'yana" means: (1) (*fixed-and-aggrandized build*)^x of significance, as the pyramids (2) a build that is strong, notable and permanent, such as stated in (S61:2): "bon'yanon marssosson (*compactly joined*)".

¹⁶² The words "هار" and "انهار" all are from "الانهيار" which is the breakdown from within = collapse; hence collapsing and collapsed respectively.

¹⁶³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁶⁴ The word "ريبية" = "ريب" is an infinitive noun. See اللسان. Thus, it is an intensified suspicion, meaning an ever-lasting suspicion, and perhaps the pronoun "هـ" at the end of the word is for such intensification. Clearly, there is no such construct in English for the intensification or the infinitive nouns.

¹⁶⁵ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

¹⁶⁶ Ibid.

¹⁶⁷ The Arabic text says: "حقا," not "حق," i.e. the word "حقا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

¹⁶⁸ See the Lexicon attached to this Translation for the word "Euangelion."

¹⁶⁹ The word "awfa" I believe is to negate the comparison with Allah, SWT, with any one to be a even equal/let alone to be better fulfiller of his covenant than Allah. As Allah is omnisciently knower of all facts, unlike any one else.

¹⁷⁰ The word "استبشرون" in "يستبشرون" means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

yourⁿ sale which^x you^z mutually sold by it,^x and *tha'leka (afar-that-it/thai)^x (is) the win the great.* فَاسْتَبِيرُوا بَيْنَكُمْ الَّذِي بَايَعْتُمْ بِهِ^{١٧١} وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

112. The penitents, the worshippers, the praisers, the *sa'ehoona*¹⁷¹ (ones who fast/tourists), *ar'ra'keoona* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer), *as-sajedoona* (they who are kowtowing in the Prayer), the orderers by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim) and the restrainers a'n (regarding) the *munka're*¹⁷² (rationally/ *Sharey'ah* unacceptable deed-say) and the keepers-up¹⁷³ for Allah's limits and *bashsher* (let-tell you^s pleasant tidings) the believers.

التَّائِبُونَ الْعَمِيدُونَ
الْحَمِيدُونَ السَّاجِدُونَ
الرَّكَعُونَ السَّاجِدُونَ
الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ
عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ^{١٧٢} وَبَشِّرِ الْمُؤْمِنِينَ

113. Not [was] for the Prophet and who^r believed they^z to *yastaghfero*¹⁷⁴ (they^z seek forgiveness) for the *mushre-keena* (he-they who partner deities with Allah/he-polytheists), and albeit they^z were kin's possessors, from after what evidenced for them that they (are), the *Jabeeme's*¹⁷⁵ (intensely-blazing Fire^w) companions.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ
كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ
الْجَحِيمِ^{١٧٣}

114. And not [was] *Ebrabeema's* (Abraham's) *isteghfaro* (seeking-forgiveness) for his father except because¹⁷⁶ (of) a promise^w [he] promised it^w *eyyaho*¹⁷⁷ (indeed particularizing him); then *lamma* (when/whence) manifested for him that he (is) Allah's foe,¹⁷⁸ [he] disowned [of] him; verily *Ebrabeema* (Abraham) surely (is) *anmahon* (iterative sigher), forbearer.

وَمَا كَانَ اسْتَغْفَارُ إِِبْرَاهِيمَ
لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا
إِيسَاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ
لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِِبْرَاهِيمَ لَأَوَّاهٌ
حَلِيمٌ^{١٧٤}

115. And not [was] Allah to mislead a people after *edh* (when/since) *bada* ([He] divinely-guided) them until [He] manifests for them what *yattaqoona* (they^x reverentially guard not to displease Allah); verily Allah (is) by every thing Omniscient.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا
بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا
يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ^{١٧٥}

¹⁷¹ The Arabic word "السانحون" actually carries at least two distinct meanings: (1) they that travel, especially in the cause of Allah and (2) they that fast, because the Messenger (SAWS) said that travel of my Ummah is "fasting," i.e. because fasting deters all other desires or it is one of the great means to train the soul to aspire to the dominions of Allah, an excellent worship.

¹⁷² See the Lexicon attached to this Translation for more elaboration.

¹⁷³ The word "الحافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)." (Emphasis is added).

¹⁷⁴ The word "يستغفروا" = "يطلبوا الغفران" = "they seek forgiveness." In English there is no seemly way to say: "يستغفروا" per se. So I settled for saying: "they seek forgiveness."

¹⁷⁵ The word "الجحيم" is proper noun, but it means intensely blazing fire. See الراغب.

¹⁷⁶ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن."

¹⁷⁷ The word "إيانا" = "أداة توكيد لضمير منصوب" = "an article of intensity for an objective pronoun."

¹⁷⁸ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان.

116. Verily Allah, for Him (is) the Heavens^w and the Earth's^w proprietorship; [He] quickens and [He] deadens;¹⁷⁹ and not for you^b of lesser than Allah (of) a *wa'leyen* (guardian/ally) and nor a *na'sseeren* (multitudinous-succorer). ﴿١١٦﴾

117. *Laqad* (verily, already and affirmatively) relented Allah on the Prophet and the emigrants and the *Anssa're* (allies and hosts in Madeeniah) who^r *ettaba'obo* (they^z closely-followed him) in the *usrat'e's*^w (difficulty/exigency)'s^w hour^w from after what *kada* (neared to/verged/almost) swerve hearts (of) a team of them; afterwards [He] relented on them, verily He (is) by them *Ra'oofon*¹⁸⁰ (iteratively Forbearer/Clement) *Raheemon* (iterative mercy Giver). ﴿١١٧﴾

118. And on the three who^r *kbollefo* (had been left-behind) until *edba* (when/if) straitened^w on them the land^w by what [it^w] extended^w (i.e. its vastness) and straitened^w on them their selves^w and they^z presumed that no a refuge from Allah except to Him; afterwards [He] relented on them to repent they;^z verily Allah, He (is) The *Tanwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver). ﴿١١٨﴾

119. O you who^r believed they^z *ettaqo* (let you^z reverentially guard not to displease) Allah and let-be you^z with the *ssadeqeena* (always-truth-enforcers). ﴿١١٩﴾

120. Not [was] for the *Al-Madeena'te's* folks and who^p (are) around them of the *Aara'be* (Bedouin-Arabs/nomads) to *yatakbllafo* (stay behind they^z) a'n (off) Allah's Messenger, and nor wish¹⁸¹ they^z by (preferring) themselves^w a'n his self;^{w182} *tha'leka* (afar-that-it/) ^x (is) because verily they, not betides them a thirst and nor يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا

¹⁷⁹ The word “يُمِيتُ” in “يُمِيتُ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

¹⁸⁰ The word “رُؤُوفٌ” of “الرَّافِقَةُ” which is more intensive than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرَّافِقَةُ” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرَّافِقَةُ” is a protective-mercy=clemency. And “رُؤُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See اللّٰتِجَاجِ.

¹⁸¹ The word “wisher”= “رَاغِبٌ” is rooted in the word “رَغِبٌ.” However, the word “رَغِبٌ” assumes different meanings, depending on how it is prefixed by various prepositional articles. For example: “رَغِبٌ” not prefixed by any article=wish, like. However, “رَغِبَ عَنْ”=wished off, shunned, or “رَغِبَ فِي”=liked, or “رَغِبَ إِلَى”=asked and beseeched, or “رَغِبَ بِ”=preferred.

¹⁸² See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ.”

a toil, and nor a dearth^w (leading to flat bellies) in Allah's path and nor they^z tread a treading, exasperating the unbelievers and nor they^z attain¹⁸³ of a foe¹⁸⁴ an attainment^x except (had been) written for them by it^x a righteous-work; verily Allah wastes not a remuneration (of) the benefactors.

مَحْصَةً فِي سَبِيلِ اللَّهِ وَلَا يَطُوتُ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا أَكُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

121. And not they^z expend an expense^w a small^w and nor a big^w and nor cross they^z a valley except (had been) written for them, to requite them Allah: *ahsa'na*¹⁸⁵ (perfecter and beautifuler) what they^z were working.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا أَكُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

122. And not [was] the believers to march they^z altogether; so *lanla* (why have not) marched from each division of them a *tta'efa'ton*^w (group/faction-party)^w to *yatafaqqho* (they^z gain feqh, i.e. intensive and extensive knowledge) in the religion, and to warn they^z their people *edha* (when/if) they^z returned to them, *la'alla* (craving currently unavailable deed that, perhaps) they *yabtharona* (they^z take caution).

وَمَا كَانَتِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

123. O, you who^r believed they^z let-mutually fight you^z whom^r they^z about you^b of the unbelievers and let find they^z in you^b a harshness,^w and let know you^z that Allah (is) with the *muttaqeena* (reverential guarders against Allah's displeasure).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

124. And if indeed (had been) descended^w a *Suraton*^{w186} (a division of the Qur'aan)^w so of them who^p [be] says: which (of) you^b augmented^w him this^w a belief; so as-to whom^r believed they^z so augmented^w them belief while they *yestasherona*¹⁸⁷ (they^z affirm pleasant tidings).

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

¹⁸³ That is to get the better of, beat.

¹⁸⁴ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان.

¹⁸⁵ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹⁸⁶ See the *Lexicon* attached to this Translation for this proper name of a “division of The Qur'aan.”

¹⁸⁷ The word “استبشرو” = (a) he affirms pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

125. And as-to whom^r (are) in their hearts (is) an illness,¹⁸⁸ so augmented^w them a *rejsan*^x (filth/ anathema)^x to their *rejsa* (=rejsan), and they^z died while they (were) unbelievers.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ
وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

126. Do not see they^z that they (are being) tried every *aam*¹⁸⁹ (=year by special anniversary)^w once^w or twice;^w after -wards they^z repent not and not they *yadhdhakkarona* (repetitively-reminisce).

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ
كُلَّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ
ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ
يَذْكُرُونَ ﴿١٢٦﴾

127. And if indeed (had been) descended^w a *Suraton*^w (a division of the *Qur'aan*)^w looked some (of) them to some (and said they): is seeing you^c of an *ahaden*¹⁹⁰ (a lone/ any-one); afterwards they^z dispersed; dispersed Allah their hearts, because that they (are) a people (who) understand not.

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَيْنَاكُم مِّنْ أَحَدٍ ثُمَّ أَنْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

128. Laqad (verily, already and affirmatively) came (to) you^b a Messenger of yourⁿ selves,^w *azzezon* (hard-and-grieving) on him what *anetom*¹⁹¹ (tribulated you^c), a hankerer [be] on you,^b by the believers [be] (is) *Ra'oofon*¹⁹² (iteratively Forbearer/ Clement) *raheemon* (iterative mercy giver).

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

129. Then en (if) they^z diverted, so let-say [you^s]: Allah (is) my sufficiency, no an *elaha* (a deity) except Him, on Him I trusted, and He, (is) Lord (of) The *Arshe*^{x193} (Throne of Kingship)^x The Great.^x

فَإِنْ تَوَلَّوْا فَقَدْ حَسِبَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

¹⁸⁸ The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

¹⁸⁹ See the *Lexicon* attached to this Translation regarding "aam=anniversary year."

¹⁹⁰ See the *Lexicon* attached to this Translation regarding "أحد."

¹⁹¹ That is they love that which befalls you^f/yourⁿ community of any hardship which is most difficult for youⁿ to handle i.e. yourⁿ tribulation

¹⁹² The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy=clemency; and "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹⁹³ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word. +

آياتها
109
Ayahسُورَةُ يُونُسَ
Surato Younisa
(Jonah)ترتيبها
10
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Alef Lam Ra'a.¹ Telka^w (she-that-afar-it^w / those^w) (are) Aya't^w (Qur'aanic statements) (of) The Book^x The Hakeeme^e (infinite hekma Possessor). الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾
2. Acana³ (was there what should not be) for the mankind a wonderment that We revealed⁴ to a man of them: that let-warn [you^s] the mankind and bashsher⁵ (let-tell you^s pleasant tidings) whom^r believed they^z that for them (is) a truth's-footing⁶ enda (by munificence of/ by Rule of) their Lord; said the unbelievers: verily this (is) surely a magician manifestor. أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِندَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾
3. Verily yourⁿ Lord (is) Allah; Who [He] created the Heavens^w and the Earth^w in six days; afterwards istawa⁷ (He had set Himself) on The Arshe^{x8} (Throne of Kingship);^x disposes [He] the matter; not of an intercessor except from after His leave; tha'lekum (collective-afar-He)^x Allah, yourⁿ Lord; so let-worship Him you,^z do then not you^z reminisce. إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾
4. To Him (is) yourⁿ return together; Allah's promise (is) (absolute)-rightⁱ verily He commences the creation;^x afterwards [He] repeats it^x to requite [He] whom^r believed they^z and they^z worked the righteous-works^w by the qesste (rendering absolute- إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

¹ See the details in the *Lexicon* attached to this Translation.

² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

³ The word "أَكَانَ" = "Acana" is made up of two components, the "أَ" = "الف" for interrogative negative, i.e. implying negation = "الاستفهام الاستنكاري" and "cana" as past tense "كان" = "was." I cannot find a good English equivalent for the expression "أَكَانَ" per se, so I chose to transliterate and parenthetically explain.

⁴ The word "أَوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See *اللسان*.

⁵ See the *Lexicon* attached to this Translation for *youbashshara* = "يُبَشِّرُ".

⁶ The expression "قَدَمٌ صِدْقٍ" = translated as "truth's-footing" is an Arabic tongue expression meaning: precedence of munificence and a status of high rank/a firm-footbold in that regard. See *معاني القرآن* and *القرطبي*.

⁷ The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "how" of His action.

⁸ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

justice post removal of injustice); and who^r unbelieved they^z for them (is) a drink of a *hameem*⁹ (maximally heated/cooled water) and a painful torment by what they^z were unbelieving.

بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

5. He Who made the sun^w a lighting^x and the moon^x an illumination^x and [He] fated it^x phases, to know you^z the years^w number and the reckoning; not created Allah *tha'leka* (afar-that-it/that)^x except by the right;^x [He] expounds the *Aya'te*^w (miracles/signs-/proofs) for a knowing people.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

6. Verily in alternation (of) the night and the *naba're* (between sunrise and sunset) and what created Allah in the Heavens^w and the Earth^w (are) surely *Aya'ten*^w (miracles/signs/proofs) for a people *yattaqoona* (they reverentially guard not to displease Allah).

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

7. Verily who^r not *yarjona*¹⁰ (fear/know they^z) *lega'ana* (meeting with Us) and delighted they^z [by] the life^w (of) the world^w and tranquilized they^z by it^w and who^r they *a'n* (regarding) Our *Aya'te*^w (Qura'nic statements) (are) neglectors they^z.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

8. Those their abode/lodging^x (is) the Fire,^w by what they^z were earning.

أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

9. Verily who^r believed they^z and they^z worked the righteous-works^w *yahdey* (divinely-guides) them their Lord by their belief, runs^w from under them the rivers in gardens^w/paradises^w (of) the *naeeme* (permanent mental and physical delights in the highest chambers of Paradise).^w

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِأَنْهَارٍ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

10. Their invocation in it^w (is): *subhana*¹¹ (hallowedly and marvelously we deem You^g transcending all defects and we

دَعَوَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ

⁹ The word “hameem”=“حَمِيمٌ” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “hameem”=“حَمِيمٌ” has at least four different meanings, one of which is a paradoxical meaning of maximally heated or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان

¹⁰ The word “ترجون” from “رجا” meaning: feared/know. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the denial, like: “ما رجوتك أى ما خفتك” see اللسان.

¹¹ The word “subhanaka”=“سُبْحَانَكَ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “subhanaka”=“سُبْحَانَكَ” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

solemnly stand in awe and utmost consecration of) You^g Allahomma¹² (O, Allah); and their greeting^w in it^w (is): peace; and last (of) their invocation^w (is): verily, the praise (is) for Allah, the worlds' Lord.

وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ
دَعْوَانَهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿١٠﴾

11. And la'w¹³ (if) hastens Allah for the mankind the evil, their iste'ajala (affirmable-hastening) by the khayre (mercy/goodness/possession/provision/power/rain), surely (it would have been) finished to them their ajalo¹⁴ (term-limit); then [We] leave whom^r not yarjona¹⁵ (fear/know they^z) lega'ana (meeting with Us) in their excessiveness addling.

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ
اسْتَعَجَلَهُمْ بِالْخَيْرِ لَفَصَّى
إِلَيْهِمْ أَجَلَهُمْ ۖ فَندُرُ الَّذِينَ لَا
يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١١﴾

12. And if touched/betided the mankind the dburro (persistent distress) [he] invoked Us on¹⁶ his side or (manneristically)¹⁷ sitting or standing; then lamma (when/whence) We doffed a'n (off) him his harm [he] passed-by, as if not [he] invoked Us to a harm (which had) touched him; like tha'leka (afar-that-it/that)^x (had been) adorned for the exceders what they^z were working.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا
لِجَنبِهِ ۖ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا
كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ
يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۚ كَذَلِكَ زُيِّنَ
لِلْمُصْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

13. And laqad (verily, already and affirmatively) We perished the generations of before you^b lamma (when/whence) dhalamo¹⁸ (they^z wronged) and came^w (to) them their messengers^x by the evidences^w and not they^z were to believe; like tha'leka (afar-that-it/that)^x [We] requite the people the criminals.

وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِن قَبْلِكُمْ
لَمَّا ظَلَمُوا وَجَاءَهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَلِكَ
نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

14. Afterwards We made you^b kbala'ef¹⁹ (iterative vicegerents/successors) in the Earth^w from after them to [We] look how you^z work.

ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ مِن
بَعْدِهِمْ ۖ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

15. And if (being/to be) recited on them Our evident^w Aya'te^w (Qur'aanic statements) said who^r they^z not yarjona²⁰ (they^z fear/know) lega'ana (meeting with Us): eete (let-produce/come [you^s]) by a Qur'aan^x other than

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
أَنتِ بِفِرْعَوْنَ غَيْرِ هَذَا أَوْ بَدِّلْهُ ۚ

¹² The expression “اللهم”=“يا الله” means a call of invoking/supplicating/beseeching Allah.

¹³ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

¹⁴ The word “الأجل” means term-limit, see اللسان.

¹⁵ See footnote 10 above, regarding the word “ترجون” from “رجا” meaning: feared.

¹⁶ The “لـ” in the word “لجنبه” has twenty two different meanings among them in place of “on.” It could also mean: to be on his side, i.e. for him-self/to his support. See مغني اللبيب.

¹⁷ Manneristically is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English.

¹⁸ See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

¹⁹ The word “خلائف” = plural for “خليفة” which is a masculine and the لـ in “خليفة” is for intensification as in كتب التفاسير، مثل: تفسير البيضاوي و روح المعاني لـ الألوسي.

²⁰ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. Also the word “ترجون” from “رجا” meaning: feared.

this^x or let-substitute it^x [you^s]; let-say [you^s]: not (*it be*) for me that [I] substitute it^x of my own self;^w *en* (*not*) *attabe'o* ([I] *closely-follow*) except what (*is being*) revealed to me; verily I, [I] fear/know if I disobeyed my Lord, a torment (*of*) a great day.

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِي نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Let-say [you^s]: if willed Allah, not I recited it^x on you^z and nor *adra*²¹ (*caused profound understand of*) you^b by it;^x so *qad* (*already and affirmatively*) I waited in you^{b22} *omorán* (*lifetime/ vital-age/ epochal age*) of before it^x do then not you^z cerebrate.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

17. So who^a (*is*) wronger²³ than who^p *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or [*he*] denied by His *Aya'te*^w (*Qur'aanic statements*); verily it^x (*the truth that*) prospers not the criminals.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

18. And they^z worship of lesser than/without Allah what not harms them nor benefits them; and say they:^z those (*are*) our intercessors *enda* (*by munificence of/ by Rule of*) Allah; let-say [you^s]: do *tona'bbe'ona* ([*you*] *inform by piece-of-significant-and-availing-news*) Allah by what not [*He*] knows in the Heavens^w and nor in the Earth;^w *subhana*²⁴ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated [He]*) *a'n* (*regarding*) what they^z partner (*deities with Him*).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

19. And not [was] the mankind except an *Ummatan*^w (*a community/ a nation*)^w one;^{w25} then they^z differed; and *lawla* (*had it not been for*) a word^w (*which had*) preceded^w from your^f Lord, surely (*would have been*) finished²⁶ among them in what (*is*) in it^x they^z differ.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّي لَفُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

²¹ The word “أدراكم” is from “دراية” which is far more reaching than the simple “knowledge,” as “الدراية” extends to having deep understanding of the subject matter.

²² The word “فِيكُمْ”= “in you^f” or “among you^f.” However, “among you^f”= more of “بَيْنَكُمْ.”

²³ See the Lexicon attached to this Translation for “ظالم”=“فَاعِلُ الظُّلْمِ”= “injustice-doer” and “أظلم”= “wronger.”

²⁴ The word “subhanahu”= “سُبْحَانَهُ” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “hu”= “Him.” Wherever the word “subhana,” or its associates/ inflections (such as “سُبْحَانَ” or “سُبْحَانَكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana”= “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

²⁵ The “one^w” is a qualifier for Ummah, which is a feminine in Arabic. So “one^w”

²⁶ That is He would have hastened their due recompense for them immediately.

20. And they^z say: *law'la* (*why have not been*) descended on him an *Aya'ton*^w (*sign/proof*) from his Lord; then let-say [*you*^s]: verily only the invisible (*is*) for Allah, so let-wait you^z verily I am with you^b of the *muntadhereena* (*they who wait*).

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

21. And if We (*caused*) the mankind taste a mercy^w from after an adversity^w (*that had*) touched^w-/betided^w them, suddenly for them (*is*) a machination in Our *Aya'te*^w (*messages/signs/proofs*); let-say [*you*^s]: Allah (*is*) faster machination; verily Our messengers, they^z write what machinate you.^z

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

22. He Who treads you^z in the [desert]²⁷ (*land*) and the sea until if you^z were in the *folke*^w (*ship/ships*)^w and [*it*^w] ran^w by them by a good^w wind^w (*breeze*) and they^z reveled/rejoiced by it^w came^w (*to*) it^w a tempesting-wind^w and came^x (*to*) them the surge^x from every place and they^z presumed that (*had been*) besieged-/encircled by them, they^z invoked Allah purely-/faithfully/faithfuls for Him the religion/obedience: indeed *en* (*if*) [*You*^s] deliver us from this^{w28} surely we assuredly²⁹ be of the thankers.

هُوَ الَّذِي يُسِيرُكُمْ فِي الْأَرْضِ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَؤُلَاءِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

23. Then *lamma* (*when/whence*) [*He*] delivered them, *edba* (*suddenly/whereas*) they (*are*) *yabghoona* (*selfishly envying/transgressing they*) in the land^w by other than the right; O, you the mankind: verily only yourⁿ *baghya* (*selfish envy/transgression*) (*is*) on yourⁿ selves,^w a *mata'ao*³⁰ (*resource for a transitory worldly delight*) (*of*) the life^w (*of*) the world,^w afterwards to Us (*is*) yourⁿ return then *nuna'bbeo* ([*We*] *inform by piece-of-significant-and-availing-news*) you^z by what you^z were working.

فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

24. Verily only a parable/example (*of*) the life^w (*of*) the world^w (*is*) like a water^x We descended it^x from the sky^w then mixed by it^x the Earth's^w sprouts^w of what the mankind eat and the *an'aamo*³¹ (*cattle-/sheep/goats/camels*)^w until when took^w the Earth^w

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ

²⁷ The word "الْبَرَّ" = "القفار، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water. Also, "الْبَرَّ" figuratively speaking could stand for "land." See اللسان.

²⁸ That is their predicaments, high winds and high surges as well as rather rough sea.

²⁹ The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed here by "assuredly."

³⁰ The word "مَتَّعَ" = "mata'a" is rooted in the word "مَتَّعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

³¹ The word "the an'am" = "الأنعام" or "neam" means those animals that have cloven hoof (foot) and an udder, such as camel, cow, sheep, goat, etc. In Arabic: "كل ذي خلف وظلف" = cattle, sheep, goats, and camels.

its^w *zokbrofa* (ornateness/floridness) and (had itself) adorned^w, and presumed its^w folks that they (are) *Qadiroona*³² (they-who are capable of: giving/doing-enforcing/influencing) over it^w *ata*^x (befell over/came to)^x it^w Our command^x nightly or *naha'ran* (between sunrise and sunset), then We made it^w a harvest as if not [*it*^w] flourished^w by yesterday; like *tha'leka* (afar-that-it/that)^x [We] expound the *Aya'te*^w (messages-/signs/proofs) for a people rethinking.

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا
وَارْزَبَتْ وَطَرَبَ أَهْلُهَا أَنَّهُمْ
قَدِرُونَ عَلَيْهَا أَنَّهَا أَمْرُنَا
لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا
كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٢﴾

25. And Allah invites to [home^w (of) the peace] (i.e. Paradise^w)³³ and [He] divinely-guides whom.^p [He] wills to a *Sseratten* (road/way) straight.

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي
مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٥﴾

26. For whom^r *abasano* (they^z rendered: rendered meritorious - deeds/says) (is) the Paradise^w and an extra;³⁴ and neither over-burdens their faces *gataron* (smoky-dust), nor ignominy;^w those (are) the Paradise's^w companions; they (are) in it^w immortals.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ
وَلَا يَرْهَقُ وَجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿١٦﴾

27. And who^r earned they^z the *sayye'aa'te* (demeritorious-deeds),^w a requital a *sayye'aa'ten* (demeritorious-deed)^w (is) by its^w like; and *tarbago* (over-burdens) them ignominy;^w not for them from Allah of a safeguard, as if only (had been) overlaid^w their faces darkly³⁵ pieces of [the] night; those, (are) The Fire's^w companions, they (are) in it^w immortals.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ
بِثَلَاثٍ وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ
مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وَجُوهُهُمْ
قُطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

28. And day We throng them together; afterwards [We] say for whom^r they^z partnered (besides Allah): (stay-put in) yourⁿ place,³⁶ you^f and yourⁿ partners (besides Allah); so *zayyalna*³⁷ (We iteratively sundered) among them, and said their partners: not you^c were *eyyana*³⁸ (indeed particularizing us) worshiping you.^z

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ
لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ
وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ
شُرَكَاءُهُمْ مَا كُنْتُمْ إِيانَا تَعْبُدُونَ ﴿١٨﴾

29. So sufficed by Allah, *Shabeedan* (Witnesser/Testifier) between us, and [between] you^z *en* (surely) we were *a'n* (regarding) yourⁿ worship surely (were) neglectors.

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن
كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ﴿٢١﴾

³² The word “فقدرون” is masculine, plural, subjective noun, i.e. they-who are capable of: giving, doing, enforcing, or influencing.

³³ The word “Paradise” is exactly called “*dar es-Salam*” = “دار السلام.” It is also called “*al-Husna*” = “الحسنى.” Both words “*dar es-Salam*” = “دار السلام” and “الحسنى” are metonymical expression of the same, Paradise.

³⁴ The extra to Paradise is the actual seeing of Allah, according to a true Hadeeth by Muslim and others.

³⁵ The word “مظلمًا” is an adverbial construct, see إعراب القرآن، لمحمود صافي، hence: darkly, as to intensify it.

³⁶ That is you remain.

³⁷ The word “زَيَّلْنَا” means “فَرَقْنَا بِكَثْرَةِ الْفَعْلِ” see اللسان. Hence it is as translated above: “iteratively sundered.”

³⁸ The word “إِيَانَا” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

30. Far-there,³⁹ essays every self^w what antedated^w and *ruddo*⁴⁰ (*had been forthwith-retained they*^z) to Allah, their Lord The Right; and strayed a'n (off) them what they^z were *yafstara* (*they*^z *craft a lie for fraudulent end*).

هٰذَا لِكِ تَبْلُوْا كُلَّ نَفْسٍ مَّا اَسْلَفَتْ
وَرُدُّوْا اِلَى اللّٰهِ مَوْلٰهُمْ اَلْحَقُّ
وَصَلَّ عَنْهُمْ مَّا كَانُوْا يَقْتُرُوْنَ ﴿٣٠﴾

31. Let-say [you^s]: Who^a *yarzogo* (*provides*) you^z from the Heavens^w and the Earth^w; or Who^a possesses the hearing and the *abssa'ra* (*insights/discernments*) possessors; and Who^a *youkbrejo* ([He] *emerges/produces*) the *hayya* (*quick/alive*) from the *mayye'te* (*eventually dying/dead*) and *youkbrejo* the *mayy'te* from the *hayya*; and Who^a disposes the matter; so they^z will say: Allah; then let-say [you^s]: do then not *tattaqoona* (*you*^z *reverentially guard not to displease Allah*).

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْاَرْضِ
اَمَّنْ يَمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَمَنْ يُدْرِىُ الْاَمْرَ فَسَيَقُوْلُوْنَ اللّٰهُ
فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿٣١﴾

32. So *tha'lekum* (*collective-afar-He*)^x (*is*) Allah, yourⁿ Lord The Right; so what (*is*) after the right except the misguidance; so wherefrom⁴¹ you^z (*are being*) distracted.

فَذَلِكُمْ اللّٰهُ رَبُّكُمْ اَلْحَقُّ فَمَاذَا بَعَدَ
اَلْحَقِّ اِلَّا الضَّلٰلَ فَاَنۢ تَصْرَفُوْنَ ﴿٣٢﴾

33. Like *tha'leka* (*afar-that-it/that*)^x righted^w yourⁿ Lord's word^w on whom^r *fasago*⁴² (*they*^z *rebelled vis-à-vis Allah's command*) verily they believe not.

كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى
الَّذِيْنَ فَسَقُوْا اَنَّهُمْ لَا يُؤْمِنُوْنَ ﴿٣٣﴾

34. Let-say [you^s]: is of yourⁿ partners (*besides Allah*) who^a [be] (*can*) commence the creation^x afterwards repeats it^x [be]; let-say [you^s]: Allah commences the creation afterwards [He] repeats it^x; so wherefrom *to'afakona*⁴³ (*you*^z *to be off-right dissuaded/you*^z *speciously concoct*).

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَّنْ يَّبْدُوْا
الْخَلْقَ ثُمَّ يُعِيْدُهُ قُلِ اللّٰهُ يَكْبُدُوْا
الْخَلْقَ ثُمَّ يُعِيْدُهُ فَاَنۢ تَوَفَّكُوْنَ ﴿٣٤﴾

35. Let-say [you^s]: is of yourⁿ partners who^p *yahdey* ([be] *divinely-guides*) to the right; let-say [you^s]: Allah *yahdey* to the right; is then who^p *yahdey* to the right, righter⁴⁴ that (*be closely-followed* [be]) or who^p not *ya'beddey* (*be divinely-guided*), except [be] (*is*) divinely-guided;⁴⁵ so what (*is*) for you^b how you^z rule.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَّنْ يَهْدِيْ اِلَى اَلْحَقِّ
قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ اَمَّنۢ يَهْدِيْ اِلَى
اَلْحَقِّ اَحَقُّ اَنْ يُتَّبَعَ اَمَّنۢ لَا يَهْدِيْ اِلَّا
اَنْ يَّهْدٰى فَمَا لَكُمْ كَيْفَ تَحْكُمُوْنَ ﴿٣٥﴾

36. And not *yattabe'o* (*closely-follows*) most (*of*) them, except a presumption; verily the presumption not enriches/suffices of the right a thing; verily Allah (*is*) Omniscient by what they^z do.

وَمَا يَنْبَغُ اَكْثَرُهُمْ اِلَّا ظَنًّا اِنَّ اَظْنَ لَا
يُعْنِي مِنَ اَلْحَقِّ شَيْئًا اِنَّ اللّٰهَ عَلِيْمٌ بِمَا
يَفْعَلُوْنَ ﴿٣٦﴾

³⁹ In Arabic the demonstrative noun: “هنا” “هناك” and “هناك” are used respectively for “here” (near), “there” (middle) and “far-there (for the furthest).” For the “بعيد” = “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

⁴⁰ The word “رُدُّوْا” is rooted in “رَدَّ” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w” (S4: 86).

⁴¹ The word “اَنِّ” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴² See the Lexicon attached to this Translation for an elaboration on this important word, *faseoon* = “الفاسون.”

⁴³ The word “تَوَفَّكُوْنَ” means you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

⁴⁴ The word “righter”, is a comparative adjective of “right,” see Merriam Webster’s Dictionary. And “اَحَقُّ” = “righter” as an adjective comparative.

⁴⁵ The phrase “لا يَهْدِيْ” means he does not guide others nor is he can be guided.

37. And not [was] this Qur'aan^x *youstara* (to be crafted as a lie for fraudulent end) of lesser than Allah, [and,] but *tassdeeqa*⁴⁶ (it being credible, its sayer is credible, and it's an approval) (of that) which^x (is) between its^x both hands^w (before it^x); and expounding the book^x no suspicion in it^x from the worlds^w Lord.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

38. Or say they:^z *iftraho* ([he] crafted it^x as a lie for fraudulent end); let-say [you^s]: then *ato* (let-produce/bring forth) you^z by a *Suraten*^w (division of The Qur'aan) like it^x and let-summon you^z whom^p you^c could [of] without-/lesser than Allah, *en* (if) you^c were *ssa'deqeena* (always truth enforcers).

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

39. Rather they^z denied by what not they^z encompassed by its^x knowledge; and *lamma* (not yet)⁴⁷ *ya'te* (happen-/materialize to) them its^x *ta'awee'le* (ultimate: construing-/explanation); as *tha'leka* (that-afar-it/that) they^z denied who^r (are) of before them; so let-look [you^s] how [was] the *dha'lemeena*'s⁴⁸ (injustice-doers') consequence.^w

بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

40. And of them who^x [he] believes by it^x and of them who^x [he] believes not by it^x, and your^t Lord (is) knowinger by the corrupters.

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

41. And *en* (if) denied you^g they^z then let-say [you^s]: for me (is) my work; and for you^b (is) yourⁿ work; you^f (are) disclaimants/absolvers⁴⁹ (of myself) of what [I] work and I am a disclaimant/absolver⁵⁰ of what you^z work.

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾

42. And of them who^p *yasta'meona* (affirmably-listen theyⁿ) to you^g, do then you^s (enable to) hear the *sommo* (deaf people)⁵¹ while albeit they^z were not reasoning.

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

43. And of them who^p [he] looks to you^g do then you^s *tabdey* (divinely-guide) the *omya* (blind people)⁵² while albeit they^z were not sighting/perceiving.

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾

44. Verily Allah not wrongs⁵³ the mankind a thing. [And] but the mankind their selves^w they^z wrong.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

⁴⁶ The word "التصديق" means: approval of, or associating the say in reference or its sayer to the truth or being truthful.

⁴⁷ The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it.

⁴⁸ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice."

⁴⁹ That is you have absolved (freed) your selves from what I do.

⁵⁰ That is to say: and I have absolved myself of what you do.

⁵¹ The word "صُم" is a plural noun while its closest English corresponding equivalent is an adjective so no plural for it except to associate it with a plural noun, people. Hence, the above translation.

⁵² Ibid, only regarding the word "blind-people."

⁵³ The word "wrong" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

45. And day [He] throngs them, as if not waited (sojourned) they^z except an hour^w of the *naba're* (between sunrise and sunset) mutually acquainting among them (selves); *qad* (already and affirmatively) lost who^r they^z denied by Allah's *lega'a* (meeting with) and they^z were not *muhtadeena*⁵⁴ (be-they who are divinely-guided).

وَيَوْمَ يُخْشَرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

46. And either [We] assuredly show you^g some (of that) which^x [We] promise them or *natawaffyyanka* ([We] assuredly fully receive you^g while before dying) so to Us (is) their return; afterwards Allah (is) Witnesser-/Testifier on what they^z do.

وَأَمَّا رُبُّنَا بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِّيكَ فَالْيَتَنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

47. And for each *Ummaten*^w (people/community)^w (is) a messenger, so if came their messenger, (then had been) judged among them by the *qeste* (rendering absolute-justice post removal of injustice), while they not *yodh'lamoona*⁵⁵ (to be wronged they^z).

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

48. And they^z say: when (is) this, the promise, *en* (if) you^c were *ssadeqeena* (always-truth-enforcers).

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

49. Let-say [you^s]: neither [I] possess, for myself harm nor a benefit, except whatever⁵⁶ Allah willed; for every *ummaten*^w (people/community)^w (is) *ajalon*⁵⁷ (term-limit); if their *ajalo*^x (term-limit)^x came^x then neither *yasta'akherona*⁵⁸ (they^z slacken/tarry) hour^w and nor *yastaq'demonna* (they^z affirmably advance).

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِلُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

50. Let-say [you^s]: do you^c see *en* (if) *ata* (befell/came to) you^b His torment^x *bayatan* (nightly-suddenly) or *naba'ran*^x (between sunrise and sunset) what *tha* (near-be-this) *yasta'ajelo* (affirmably hasten) of it^x the criminals.

قُلْ أَرَأَيْتُمْ إِنِ اتَّخَذْتُمْ عَذَابَهُ بَيِّنَةً أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

51. Do afterwards if when^o befell^x (His torment^x) you^c believed by it^x; do (you^f) now; while *qad* (already and affirmatively) you^c were by it^x *tasta'ajelona* (affirmably hastening you^z).

أَتُذَكَّرُونَ إِذَا مَا وَقَعَ عَذَابُهُمْ بِهِ ؕ ؕ أَأَلْقَيْنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾

52. Afterwards (had been) said to whom^r *dhalamo*⁵⁹ (they^z wronged): let-taste you^z the immortal torment; are you^z (to be) requited except by what you^c were earning.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

⁵⁴ See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

⁵⁵ The word “wronged” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵⁶ The particle “*ما*” is “*إسم أو أداة شرط*” = conditional noun/particle; or “*ما*” = “*إسم موصول*” = connective noun meaning *that which*. See *الذر المصون*, لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

⁵⁷ The word “*الاجل*” means term-limit, see *اللسان*.

⁵⁸ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

⁵⁹ See the *Lexicon* attached to this *Translation* for “*ظالم*” = “*فاعل الظلم*” = “*injustice-doer*” and “*ظلم*” = “*wronged*.”

53. And *yastanbeona* (they^z seek the *naba'a*,⁶⁰ piece-of-significant-and-availing-news from) you:^g is it^x right;^x let-say [you^s]: aye, by my Lord, verily it^x (is) surely right;^x and not you^z (are) enfeeblers. وَيَسْتَنْشِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾
54. And had that for each self^w (which had) wronged^{w61} what (is) in the Earth^w surely (it would have) ransomed^w by it;^x and they^z concealed the sorrow *lamma* (when/whence) they^z saw the torment; and (had been) judged among them by the *qeste* (rendering absolute-justice post removal of injustice) while they not *yodh'lamoona*⁶² (to be wronged they^z). وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ. وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَفُتُّوا بِبَنَانِهِمْ بِالْقَسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾
55. Ha. Verily for Allah what (are) in the Heavens^w and the Earth,^w ha; verily Allah's promise (is) right^x [and,] but most (of) them know not. أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾
56. He quickens and [He] deadens;⁶³ and to Him (are to be) returned you.^z هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾
57. O, you the mankind: *qad* (already and affirmatively) came^w (to) you^b an exhortation^{w64} from yourⁿ Lord and a cure^x for what (is) in the chests^x and a *budan* (divine-guidance)^x and a mercy^w for the believers. يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾
58. Let-say [you^s]: by Allah's munificence^x and by His mercy^w so by *tha'leka* (afar-that-it/that),^x so let revel/rejoice they;^z it^x (is) *khayron* (choicer/superior-/worthier) than what they^z gather. قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾
59. Let-say [you^s]: have you^c seen what Allah descended for you^b of a *rez'gen*^x (provision/victuals for sustenance)^x then you^c made of it^x *haraman*^x (forbidden-/illegitimate)^x and *halallan*^x (sanctioned/legitimate);^x let-say [you^s]: has Allah permitted for you^b or on Allah *taftarona* (you^z craft a lie for fraudulent end). قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَحَلَالًا قُلْ إِنَّ اللَّهَ آذَنَ لَكُمْ أَمْرًا عَلَى اللَّهِ تَقَرُّوْنَ ﴿٥٩﴾
60. And what (is the) presumption (of) whom^r *yaftarona* (they^z craft a lie for fraudulent end) on Allah the untruth, The *Qeyamatey's*^w (Judgment's) Day;^x verily Allah surely possesses munificence^x on the mankind [and,] but most (of) them thank not. وَمَا ظَنُّ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَدُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

⁶⁰ See the *Lexicon* attached to this Translation for “*naba'a*.”

⁶¹ See footnote 48 above regarding “*ظالم*.”

⁶² The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁶³ The word “*أَمَات*,” in “*يُمِيتُ*” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁶⁴ The word “*موعظة*,” rooted in “*وعظ*” = “*exhorted*” or “*admonished*,” could mean: *exhortation* or *admonition*.

61. And not [you^s] be in a function^{x65} and not recite of it^x [you^s] of a Qur'aan^x and not you^z work of a work^x except We were on you^b witnesses *edh* (when/since) *tofedho*⁶⁶ (group-rush) you^z in it;^x and not evades a'n (off) your^t Lord of a *methgala* (weigh/burden/equipoise) (of) *dharraten*^w (small ant/mote/atom)^w in the Earth^w and nor in the Heavens^w and neither smaller than *tha'leka* (afar-that-it/that)^x and nor bigger except in a book^x manifest.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِّثْقَالٍ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

62. Ha. Verily Allah's *aw'leyaa*⁶⁷ (guardians/allies) (have) neither fear on them and nor they sadden.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

63. Who^r believed they^z and were *yattaqoona* (they reverentially guard not to displease Allah).

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

64. For them (is) the *bushra*^w (a pleasant-tiding)^{w68} in the life^w (of) the world^w and in the Hereafter;^w no substitution^x for Allah's words;^w *tha'leka* (afar-that-it/that)^x (is) the win the great.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

65. And let-not sadden you^g their say; verily the prestige⁶⁹ (is) for Allah together; He (is) the *Sameeo*⁷⁰ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.

وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

66. Ha. Verily for Allah who^p (are) in the Heavens^w and who^p (are) in the Earth;^w and *en* (not) *yattabe'o* (closely-follow) who^r invoke they^z of lesser than Allah (of) partners; *en yattabe'o* they^z except the presumption, and not they except conjecturing.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾

67. He Who made for you^b the night^x to settle you^b in it^x and the *naha're*^x (between sunrise and sunset) *mubsseran*^x (discernment-enabler);⁷¹ verily in *tha'leka*

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ

⁶⁵ The use of "function" here is for the purpose of avoiding the words "affair" for the potential inappropriate implications in some meanings it imparts.

⁶⁶ The word "تَفِيضُونَ" comes from "الإفاضة" which means a crowd of people rushing from one place to another

⁶⁷ The word "أَوْلِيَاءَ" could also mean, among them: protector, friend.

⁶⁸ Here again there is no single word in English for the noun "بُشْرَى" so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And "بُشْرَى" unlike its verbal conjugates, throughout The Qur'aan always use it for the "kabayrey" (desirables, goodnesses, worthinesses).

⁶⁹ The word "العِزَّة" = "prestige" = lordliness in the sense of: possessing power and authority over others.

⁷⁰ See the Lexicon attached to this Translation for this multi-meaning word = "الْمُسْمِعُ".

⁷¹ The word "مُبَصِّرًا" could be مَفْعُولٌ بِهِ ثَانِيًا or حَالٌ. The translation above is مَفْعُولٌ بِهِ ثَانِيًا, but if it were to be chosen as a then preceding it should be "in a manner" to make it حَالٌ.

(*afar-that-it/that*)^x (are) surely *Aya'ten*^w (miracles/signs-
/proofs) for a hearing people.

مُبَصِّرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَسْمَعُونَ ﴿١٧﴾

68. Said they:^z *ittakhatha*⁷² (took and presumed) Allah a son; *Subhana*⁷³ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, He (is) The Rich; for Him what (are) in the Heavens^w and what (are) in the Earth;^w *en* (not) an authority^x you^b have by this;^x do you^z say on Allah what not you^z know.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٨﴾

69. Let-say [you^s]: verily who^r *yaftarona* (they^z craft a lie for fraudulent end) on Allah the untruth not prosper they.^z

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١٩﴾

70. A *mata'aon*⁷⁴ (resource for a transitory worldly delight) in the world;^w afterwards to Us (is) their return; afterwards [We] (cause) them taste the torment the severe, by what they^z were unbelieving.

مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٢٠﴾

71. And let-recite [you^s] on them *Noohen's* (Noah's) *naba'a*⁷⁵ (piece-of-significant-and-availing-news) *edh* (when/as) [he] said to his people: O, my people, *en* (if) [was] enlarged on you^b my status and my reminding by Allah's *Aya'te*^w (miracle/sign/proof) then on Allah I (have) trusted; so let-gather you^z yourⁿ matter and yourⁿ partners (besides Allah); afterwards let-not be yourⁿ matter on you^b obscure;⁷⁶ afterwards let-judge you^z (yourⁿ sentence) to me and let-not reprove [me] you.^z

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ إِنَّ كَانِ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِعَايَةِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٢١﴾

72. Then *en* (if) you^c diverted, then I asked not you^b of a remuneration; *en* (not) my remuneration except on Allah; and I (had been) commanded that [I] be of the Muslims.

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٢٢﴾

⁷² The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالُ" for "الِاتَّخَاذَ," as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁷³ The word "subhanaho" = "سُبْحَانَهُ" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "ho" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانُكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سُبْحَانَ" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

⁷⁴ The word "مَتَّاعٌ" = "mata'aon" is rooted in the word "مَتَّعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁷⁵ See the Lexicon attached to this Translation for "naba'a."

⁷⁶ That is let your plan against me be open among you.

73. Then denied him they;^z then We *najja* (iteratively delivered) him and whom^r (were) with him in the folke (Ark); while We made them *kbala'ef*⁷⁷ (iterative successors); and We drowned whom^r they^z denied by Our *Aya'te*^w (miracles/signs/proofs); so let-look [you^s] how [was] the *munthareena's* (who were warned) consequence.^w

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي
الْفُلْكِ وَجَعَلْنَاهُمْ خَلْفَةً وَآغْرَقْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَنَظَرُ كَيْفَ كَانَ
عَقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾

74. Afterwards We missioned⁷⁸ from after him messengers to their people; then they^z came (to) them by the evidences;^w then they^z were not to believe by what they^z denied by it^x from before; like *tha'leka* (afar-that-it/that)^x [We] stamp⁷⁹ over the aggressors' hearts.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا
بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْغَعُ
عَلَىٰ قُلُوبِ الْمُتَعَدِّينَ ﴿٧٤﴾

75. Afterwards We missioned⁸⁰ from after them *Mosa* (Moses) and *Haroona* (Aaron) to Pharaoh and his chiefs by Our *Aya'te*^w (messages/miracles/signs, proofs); then *istakbaro*⁸¹ (they^z affirmed theirⁿ prideful haughtiness) and they^z were a people criminals.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ
وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ﴿٧٥﴾

76. Then *lamma* (when/whence) came^x the right^x (to) them from *endena* (by munificence of/by Rule of) Us said they:^z verily this (is) surely a magic manifester.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا
إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾

77. Said *Mosa* (Moses): do you^z say for the right^x *lamma* (when/whence) [it^x] came (to) you^b is a magic this;^x and not prosper the magicians.

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ
أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾

78. Said they:^z did you^g come (to) us to turn us *a'n* (off) what we found on it^x our fathers; and (to) be for you both the exaltedness⁸² in the land;^w and not we (are) for you both surely believers.

قَالُوا أَجِئْنَا لَتُلْفِنَا عَمَّا وَجَدْنَا عَلَيْهِ
آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي
الْأَرْضِ وَمَا نَحْنُ لَكُمُ بِمُؤْمِنِينَ ﴿٧٨﴾

79. And said Pharaoh: *eeto* (let-produce/come you^z) (to) me by every magician omniscient.

وَقَالَ فِرْعَوْنُ أَتَتُونِي بِكُلِّ سَحِرٍ
عَلِيمٍ ﴿٧٩﴾

80. Then *lamma* (when/whence) came^x the magicians^x said for them *Mosa* (Moses): let-throw you^z what you^f (are) throwing.

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ
أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾

⁷⁷ he word “خالف” = plural for “خالف” which is a masculine plural; while “خلفاء”= plural of “خليفة”.

⁷⁸ The word “بعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and arouse.

⁷⁹ The expression: “stamp over the hearts...” is an Arabic tongue expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand not and nor comes out of them any meritorious thing.

⁸⁰ See footnote 78 above regarding بعث

⁸¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁸² That is to say: the greatness and majesty, and so the authority, accorded to kings on earth.

81. Then *lamma* (*when/whence*) they^z threw, said *Mosa* (*Moses*) what came/fetched you^c by it^x (*is*) the magic,^x verily Allah shall nullify it;^x verily Allah not mends [*He*] the corrupters' work.^x قَالَمَا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾
82. And rights Allah the right by His words^w and albeit disliked (*that*) the criminals. وَيُحَقِّقُ اللَّهُ الْحَقَّ يَكْلِمُنِيهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾
83. So not believed for *Mosa* (*Moses*) except a *dhurrey-yaton*^{w83} (*progeny/people*) of his people on a fear-/knowledge⁸⁴ of Pharaoh and his chiefs, to essay them [*he*]; and verily Pharaoh (*is*) surely high in the land^w and verily he (*is*) surely of the exceeders. فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾
84. And said *Mosa* (*Moses*): O, my people *en* (*if*) believed were you^c by Allah, then on Him let-trust you^z *en* you^c were Muslims. وَقَالَ مُوسَىٰ يَقَوْمِ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ فَلْيَنصِرُوا تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿٨٤﴾
85. Then said they:^z on Allah we trusted; (O), our Lord make us not an essay^w for the people, the *dha'le-meena*⁸⁵ (*injustice-doers*). فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾
86. And *najjeyna* (*let-iteratively deliver us* [*You*^s]) by Your^t mercy^w from the people, the unbelievers. وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾
87. And We revealed⁸⁶ to *Mosa* (*Moses*) and his brother that *tabanwa'a* (*let-both deservedly ensconce*) for people (*of*) you both by *Misra* (*Egypt*) houses, and let-make you^z yourⁿ houses *qeblatan*^{w87} (*face-to-face/facing the Qebla*)^w and *aqemo*⁸⁸ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer^w you^z and *bashsher*⁸⁹ (*let-tell you^s pleasant tidings to*) the believers. وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾
88. And said *Mosa* (*Moses*): (O), our Lord, verily You^g *aa'tayta* (*You^g accorded/allotted*) Pharaoh and his chiefs: adornment^w and possessions in the life^w (*of*) the world^w our Lord to mislead they^z *a'n* (*off*) Your^t path; (O), our Lord: let-efface [*You*^s] on their possessions and let-harden [*You*^s] on their hearts, so they^z believe not until they^z see the torment, the painful. وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

⁸³ The word "ذُرِّيَّةٌ" could also mean "خلق", i.e. *creatures, people*, in addition to *progeny*. See اللسان.

⁸⁴ The word "خوف" carries *dual* meanings: (1) *fear* and (2) *knowledge*. Both meanings could apply. See اللسان.

⁸⁵ The word "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

⁸⁶ See footnote 4 above regarding *revealed*.

⁸⁷ Facing each other or towards the *Ka'abah*, as *Mosa* (*Moses*) was praying towards it, as so stated in the tradition, through Ibn Abbas and others. Another say is that make it towards Jerusalem. See القرطبي.

⁸⁸ The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

⁸⁹ See the *Lexicon* attached to this *Translation* for *youbashshara* = "يُبَشِّرُ".

89. Said [He]: *qad* (already and affirmatively) (had been) answered^w invocation^{w90} (of) [you both]; so [you both] let-straighten⁹¹ and let-not *tattabe'anne* (you both closely-follow) path (of) whom^r not know they.^z قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

90. And *jawazna* (We put-passed) the sea by Israel's sons; then followed them Pharaoh and his soldiers *baghyan* (envy/selfish: excessiveness/transgression) and aggressively until if overtook him the drowning, said [he]: I believed; verily that no an *elaha* (a deity) except (*that*) which^x believed^w by Him Israel's sons, and I am of the Muslims. وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

91. Do⁹² (you^s) now; while *qad* (already and affirmatively) disobeyed you^g before and you^g were of the corrupters. ءَأْتَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

92. So today *nonajjeey* ([We] iteratively deliver) you^g by your^t body to be [you^s] for whom^p [he] (is) behind you^g an *Aya'tan*^w (miracle/sign/proof); and verily, many of the mankind a'n (regarding) Our *Aya'te*^w (=plural of *Aya'tan*^w) surely (are) neglectors. فَالْيَوْمَ نُنَجِّيكَ يَدَنَا لِيَكُونَ لِمَنْ خَلَقَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَتِنَا لَغَافِلُونَ ﴿٩٢﴾

93. And *laqad* (verily, already and affirmatively) *ba'wwana* (We deservedly ensconced) Israel's sons, a truth's-*mubawwa*⁹³ (deserving ensconcing) and *razagna* (We provided) them of the goodies;^{w94} then not differed they^z until came (to) them the knowledge; verily your^t Lord judges among them The *Qeyamatey's*^w (Judgment's) Day^x in what they^z were in it^x differing. وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُوءًا صَدَقَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

94. So *en* (if) you^g were in doubt of what We descended to you^g then let-ask [you^s] who^r they^z read the book of before you;^g *laqad* (verily, already and affirmatively) came (to) you^g the right^x from your^t Lord, so let-not be [you^s] assuredly of the dubitantes. فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِن قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

⁹⁰ Allah's response is for two, although *Mosa* (Moses) was making the invocation, but his brother *Haroon* (Aron) was saying: "Amen" after *Mosa* (Moses). Hence, who says "Amen" to an invocation is as if he/she was doing it him/herself.

⁹¹ Clearly the "الف" in "استقيما" and "تتبعان" are the "الف الفاعل" the subjective noun of the respective verb in each, so "you" in both. See إعراب القرآن، لمحمود صافي.

⁹² The "ءا" is a reprimanding inquisitive article. By implication ("you") is there, but in English it's not clear.

⁹³ The expression "a truth's-escouncing, a true abode, a true dwelling" all are Arabic tongue expressions meaning good place. That is because when the expectation of any thing always turns to be good then such a thing is associated with the truth. In this case, and Allah knows best, the post, abode, dwelling mean Egypt or ash-Sham (Syria, Palestine, Lebanon).

⁹⁴ The word "طيبات" = "goodies" = "goodies, w" = a feminine gender means anything delectable and legitimate.

95. And let-not assuredly be [you^s] of whom^r denied they^z by Allah's *Aya'te*^w (miracles/signs/proofs) so you^s be of the losers.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾

96. Verily who^r righted^{w95} on them your^t Lord's word^w not believe they.^z

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

97. While⁹⁶ albeit came^w (to) them every *Aya'ten*^w (miracle-/sign/proof) until they^z see the torment the painful.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

98. So *lanla* (why did not) was^w a village^w believed^{w97} then benefited it^w its^x belief^{x98} except Younisa's (Jonah's) people, *lamma* (when/whence) they^z believed We doffed a'n (off) them the ignominy-torment in the life^w (of) the world^w and *matta'ana* (We let relish the transitory worldly delight for) them to a while.

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَنُهَا إِلَّا قَوْمٌ يُوَسُّوْنَ لِمَا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

99. And had willed your^t Lord surely (would have) believed who^p (are) in the Earth^w all together; do then you^s coerce the mankind until they^z be believers.

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

100. And not [was] for a self^w to believe except by Allah's leave, and Allah makes the *rejsa*^x (filth-/anathema)^x on whom^r not reason they.^z

وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَجْعَلُ اللَّهُ عَلَىٰ الَّذِينَ لَا يَعْلَمُونَ ﴿١٠٠﴾

101. Let-say [you^s]: let-look you^z what (are) in the Heavens^w and the Earth,^w and not enriches-/suffices⁹⁹ the *Aya'te*^w (miracles/signs/proofs) and the *notho're* (iterative-warners) a'n (regarding) a people not believing they.^z

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

102. So do they^z wait except like days (of) whom^r ceded they^z of before them; let-say [you^s]: then let-wait you^z verily I am with you^b of the *muntadhereena* (they who are waiting).

فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِن قَبْلِهِمْ قُلْ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ الْمُنتَظِرِينَ ﴿١٠٢﴾

103. Afterwards *nonajjey* ([We] iteratively deliver) Our messengers and whom^r believed they;^z like *tha'leka* (afar-that-it/that)^x (absolute)-right¹⁰⁰ on Us [We] deliver the believers.

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٣﴾

⁹⁵ The word "حقّ" = "righted^w in "حَقَّتْ" means *deserved, became necessary or fitting*. The "ت" in "حَقَّتْ" is "التانيث" the feminine "ت" referring to the "word."

⁹⁶ This "و" is "وَحَالِيَةً" hence: "while." See إعراب القرآن، لمحمود صافي.

⁹⁷ The "ت" in "آمَنَتْ" is "التانيث" the feminine "ت" referring to the "village," following this "ت" and "word"

is a feminine gender in Arabic. Hence believed^w.
⁹⁸ The word "لَوْلَا" is referred to in Arabic as "article of preclusion because of presence," i.e. some thing did not happen because of some thing else which was *there*. In other word, in this case, and Allah knows best, no "village" believed *except that of Jonah's that did and so benefited* from its belief.

⁹⁹ The word "تَغْنِي" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

¹⁰⁰ The Arabic text says: "حقّا" not "حقّ" i.e. the word "حقّا" = absolute objective noun, used for *strengthening*; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

104. Let-say [you^s]: O, the mankind, *en (if)* you^c were in doubt of my religion, then not [I] worship whom^r you^z worship of lesser than Allah, [and,] but [I] worship Allah, Who *yatawaffakum* ([He] *fully receives you^b dead/while dying*); and I (*had been*) commanded that [I] be of the believers. قُلْ يَتَّيِبُهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِّن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُم وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾
105. And that *a'qem* (*let-[you^s] uphold/sustain your^t face (entity) for the religion/obedience haneefan¹⁰¹ (soundly leaning [you^s])* and let-not be [you^s] assuredly of the *mushbrekeena* (*be-they who partner deities with Allah/be-polytheists*). وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾
106. And let-not invoke [you^s] of lesser than Allah what not benefits you^g and nor harms you^g; then *en (if)* you^g did, then verily you^g (*are*) then of the *dha'lemeena¹⁰² (injustice-doers)*. وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِن الظَّالِمِينَ ﴿١٠٦﴾
107. And *en (if)* touches/betides you^g Allah by a harm^x then no remover for it^x except Him; and *en* [He] wants you^g by a *khayren* (*mercy/goodness/possession-/provision/power/rain*) then no *radda* (*forthwith-returner/forestaller*) for His munificence;^x betides [He] by it^x whom^p [He] wants of His *eba'de* (*worshippers-/submitters/laves*); and He (*is*) The *Ghafaoro* (*iterative Forgiver*), *Ar-Rabeemo* (*iterative mercy Giver*). وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِّن عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾
108. Let-say [you^s]: O, you the mankind; *qad* (*already and affirmatively*) came (*to*) you^b the right^x from yourⁿ Lord; so whoever *ibtada* (*he became divinely-guided*), verily only *yahtadey* (*he is divinely-guided*) for himself^w and whoever [*he*] strayed then verily only [*he*] strays on it;^w and not I am on you^b surely a custodian. قُلْ يَتَّيِبُهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِن رَّبِّكُمْ فَمَن اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٨﴾
109. And *ettabe'a* (*let-closely follow [you^s])* what (*is being*) revealed¹⁰³ to you^g and *issber* (*let-hold-on you^s patiently*) until Allah rules and He (*is*) *khayro* (*choicer/superior-/worthier*) (*of*) the rulers. وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَخْرُجَ اللَّهُ وَهُوَ خَيْرُ الْخَارِكِينَ ﴿١٠٩﴾

¹⁰¹ The word “حنيفاً” = “مَيْلًا” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [he]. See إعراب القرآن، لمحمود صافي. The “inclining/leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

¹⁰² The word “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.”

¹⁰³ The word “أوحى” in “يُوحَى” denotes at least six different meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان. +

آياتها
123
Ayahسُورَةُ هُودٍ
Surato Hoo'den
(Heber)ترتيبها
11
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif Lam Ra.*¹ a Book^x *uhkemat*² (had been sanctioned and not subsequently abrogated)^w its^x *Aya'te*^w (Qur'aanic statements); afterwards (had-been) expounded^w from *ladon*³ (directly and possessively) *Hakeemen*⁴ (infinite *bekmah*⁵ Possessor), Proficient. الرَّ كَنَبْ أُحْكَمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾
2. That let-not worship you^z except Allah; verily I am for you^b from Him *natheeron* (iterative warner) and a *basheeron*⁶ (an iterative teller of pleasant tiding). أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَذْتُ لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾
3. And that *istaghfero*⁷ (let-seeek forgiveness you^a) your^a Lord; afterwards you^z repent to Him, *youmatteao* ([He] let relish the transitory worldly delights for) you^b *mata'an*⁸ (resource for a transitory worldly delight) *hasanan* (ultimate meritorious deed) to *ajalen*⁹ (term-limit) *musamma*¹⁰ (that which is designated and/or named); and *youa'tey* ([He] accords/allots) every munificence possessor His munificence; and *en* (if) diverted you^{c11} so verily I fear-/know¹² (to befall) on you^b a torment (of) a big day. وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُعْطِكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾
4. To Allah (is) your^a return; and He (is) over all [thing] Omnipotent. إِلَىٰ اللَّهَ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾
5. Lo. Verily they, fold they^z their chests to *yastakhfo*¹³ (affirmably conceal they^z) from him/Him;¹⁴ ha, when أَلَا إِنَّهُمْ يَنْتُونْ صُدُورَهُمْ لِیَسْتَخْفُوا

¹ See the *Lexicon* attached to this Translation for commentary on this.

² The word “أُحْكَمَتْ” is passively constructed word, meaning: they were sanctioned, i.e. they were not subsequently modified.

³ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively” seems to indicate such closeness. See *اللسان*.

⁴ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حَكِيمٌ”.

⁵ See the *Lexicon* attached to this Translation for “bekma.”

⁶ The word “basheeron” is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent.

⁷ The word “اسْتَغْفِرُوا” = “اطْلُبُوا الْغُفْرَانَ” = “let-seeek forgiveness you^a.” In English there is no seemly way to say: “اسْتَغْفِرُوا” per se. So I settled for saying: “let-seeek forgiveness you^a.”

⁸ The word “مَتَاعٌ” = “mata'an” is rooted in the word “مَتَعَ” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

⁹ The word “الْأَجَلُ” means term-limit, see *اللسان*.

¹⁰ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

¹¹ The word “تَوَلَّوْا” say The Qur'aan commentators is really “تَوَلَّوْا” omitted is one of the two successive “ت” in such a case the implication is that, you^a say: verily I fear/know....”

¹² Linguistically the word “خَفْتُ” carries dual meanings: (1) [I] feared and (2) [I] knew. Both could apply.

¹³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁴ The pronoun “ه” in the word “منه” some say refers to Mohammad (SAWS) because when he passes by the hypocrites they bend their chest and cover their faces to conceal their identity from him. However, some others =

yastaghsbanma (affirmably overlay they^z) their garments, [He] knows what they^z conceal and what they^z disclose; verily He (is) Omniscient by the chests' possession.

مِنْهُ أَلَا حِينَ يَسْتَعْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسْرُوكَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

6. And not of *dabba'ten*^{w15} (*she-moving-creature*), in the Earth^w except on Allah (is) its^w *reẓ'qa*^x (*provision-/victuals-for sustenance*)^x and [He] knows its^w *mustagarra*^x (*long-term-abode/ultimate realization*)^x and its^w storage,^{x16} all (are) in a book manifest.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

7. And He Who created the Heavens^w and the Earth^w in six days^x and [was] His *Arsho*^{x17} (*Throne of Kingship*)^x over the water, to essay you^b [He]: which^x (of) you^b (is) *absa'no*¹⁸ (*perfecter and beautifuler*)^x a work; and *la'en* (*indeed if*) you^g said: verily you^b (are) *mub'othoon*¹⁹ (*ones to be resurrected*) after death, surely assuredly²⁰ say who^r unbelieved they^z: *en* (*not*) this except a magic manifest.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّا كُنتُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

8. And *la'en* (*indeed if*) We delayed *a'n* (*off*) them the torment to *ummaton*^{w21} (*period*)^w *ma'adodatan*^{w22} (*short-/countable*)^w verily assuredly²³ say they^z what imprisons it^x; ²⁴lo, day [*it*^x] comes (to) them (is) not *massroofan* (*that which is being diverted*) *a'n* them; and *haqa* (*deservedly besieged*) by them what they^z were by it^x *yastab'zeona* (*affirmably jest/jest they*)^z.

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾

9. And *la'en* (*indeed if*) We (*caused*) the mankind (*to*) taste from Us a mercy^w afterwards We wrested it^w from him, verily he (is) surely *ya'oson* (*iteratively despairful*), *kafooron*²⁵ (*multitudinously ingrate/unbeliever*).

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُونُ مِنَّا كَافُورٌ ﴿٩﴾

= say the pronoun “هـ” refers to Allah. See إعراب القرآن، لمحمود صافي and الذر المصون، لـ أحمد الحلبي. It seems to me more to Mohammad (SAWS), as nothing is concealable from Allah (SWT).

¹⁵ For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

¹⁶ Its storage is where it is *buried* or it *remains* after its death.

¹⁷ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

¹⁸ There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹⁹ The word “*mub'othoon*”=is a *masculine plural objective noun* for which there is no English equivalent.

²⁰ The word “*assuredly*” is here used to *intensify* the word “say” as in Arabic it is “يقولن.”

²¹ The word “*أمة*” has more than a *dozen* different meanings, among them a *period*. See الهادي.

²² The pronoun “هـ” in the word “*معدودة*” refers to “*أمة*”= “while” which is a *feminine* gender, so its reference must be *feminized*. Hence,^w.

²³ The “ل” in “*ليقولن*” is a *juratory* “ل”= “*القسم*” amounting to= “*التأكيد*,” i.e. *affirmation*, expressed by “*assuredly*.”

²⁴ The first “*it*^w” in this *Ayah* refers to the “*while*” (*أمة*) a *feminine* gender, the second “*it*^x” refers to “*torment*” (*العذاب*) a *masculine* gender.

²⁵ The word “*كفور*” is *masculine noun*, denying Allah’s multiple favors, i.e. he is a *multitudinous ingrate/unbeliever*.

10. And *la'en* (indeed if) We (caused) him (to) taste a boon²⁶ after a misery^w touched^w/betided^w him, surely assuredly²⁷ says [he]: went away the *sayye'aa'to*^w (demeritorious-deeds)^w a'n (off) me; verily he surely (is) a reveler/rejoicer prideful. وَلَئِنْ أَذَقْنَاهُ نِعْمَةً بَعْدَ ضَرْأَةٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾
11. Except whom^r *ssabaro* (they^z held on patiently) and they^z worked the righteous-works^w those for them (are) forgiveness^w and a big remuneration. إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾
12. So *la'alla* (craving currently unavailable deed that, perhaps) you^s (are) leaving/leaver-(of) some (of) what (is being) revealed²⁸ to you^s and *dha'egon*²⁹ (temporarily constrained) by it^x your^t chest that they^z say: *lawla* (why have not been) descended on him a treasure or came with him an angel; verily only you^s (are) *natheeron* (iterative warner) and Allah over all [thing] (is) Custodian. فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَهُ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾
13. Or say they^z *iftraho* ([he] crafted it^x as a lie for fraudulent end); let-say [you^s]: then *oto* (let-produce-/bring forth you^z) by ten *Swaren*^w (Qur'aan Subdivisions)^w *muftaraya'ten* (crafted lies for fraudulent ends)^w like it^x and let-summon you^z whom^r you^c could of lesser than/without Allah, *en* (if) you^c were *ssadeqeena* (always truth enforcers). أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيْنَ ۖ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾
14. So *ellam* (if not) *yestajeebo*³⁰ (they^z compliantly-answer) for you^b then let know you^z that only (it^x) (had been) descended by Allah's knowledge and that no an *elaba* (a deity) except Him; so are you^f Muslims.³¹ فَكَلِمَةً يَّسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ۚ فَهَلْ أَنتُمْ مُسْلِمُونَ ﴿١٤﴾
15. Whoever [he] was wanting the life^w (of) the world^w and its^w adornment^w [We] fulfill³² to them their works in it,^w and they (are) in it^w not (to be) diminished-/undervalued.³³ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

²⁶ See the *Lexicon* attached to this Translation for “na’ama”=“ne’amah” = (“boon”).

²⁷ See footnote 23 above regarding “القسم”.

²⁸ The word “أوحى” in “يُوحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

²⁹ It is stated in الفريد في إعراب القرآن دار الثقافة المصرية-القاهرة، ١٤١١هـ حسين بن أبي العز الهمداني that “dha’eq”=“ضائق” is used instead of “dhayyegon”=“ضيق” because “dha’egon”=“ضائق” indicates a transitory condition.

³⁰ The word “يستجيب” is rooted in “استجاب” meaning: favorably/compliantly answered, not just answered. See الهادي.

³¹ That is became submitters, surrenderors to Allah.

³² The word “نوف” from “الوفاء”=“التمام” meaning gathering the last component of any obligation to make it a whole. Thus, “نوف” means endeavor and gather the last part of an obligation to fully fulfill it.

³³ The word “بخس” in “يُبْخَسُونَ” carries two distinct but supportive or almost synonymous meanings: (1) =

16. Those who^r (are) not for them in the Hereafter^w except The Fire^w and miscarried what *ssana'ao*³⁴ (carefully-crafted they^z) in it^{w35} and (is) a vain^x what they^z were working.
17. Is then who^p [be] [was] on an evidence^w from his Lord, and follows/recites³⁶ him/it^{x37} a witnesser-/testifier³⁸ from Him, and of before him/it^x *Mosa's* (*Moses*) book (*distinctly*):³⁹ principal and mercy;^w those they^z believe by him/it^x and whoever unbelieves [be] by him/it^x of the parties then The Fire^w (is) his appointment; so let not *take*⁴⁰ ([you]^s be) in dubitancy^{w41} of it;^x verily it^x (is) the right^x from your^t Lord [and,] but most the mankind not believe they.^z
18. And who^a (is) wronger⁴² than who^p *ifira* ([be] crafted a lie for fraudulent end) on Allah an untruth; those (are to be) exhibited they^z on⁴³ their Lord and say the witnesses:⁴⁴ these, (are) who^r lied they^z on their Lord; Lo. Allah's curse (is) on the *dha'lemeena*⁴⁵ (injustice-doers).
19. Who^r they^z repel a'n (off) Allah's path, and *yabghonaba* (they^z earnestly-quest it^w) crookedly, and they (are) by the Hereafter^w they (are) unbelievers.
20. Those not (had been) weakeners/enfeeblers in the Earth^w and not [was] for them of lesser than-/without Allah of *aw'leyaa*⁴⁶ (guardians/allies); (to

= under-value, (2) diminish the value.

³⁴ The word "صنعوا" is rooted in the verb "صنع," which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal.

³⁵ That is in this world.

³⁶ The Arabic word used is "يتلو" which could mean either (1) recites, or (2) succeeds or follows.

³⁷ The pronoun "هـ" in "يتلوه" and "منه" and "قبله" could refer to (1) the "evidence," or (2) The *Qur'aan*, in which case "recites" refers to the Prophet or the Arch Angel Geranial. See *الذر المصون، لـ احمد الحلبي*.

³⁸ This "witnesser/testifier" could mean, and Allah knows best, Arch Angel Genial, who follows the aforementioned evidence or recites The *Qur'aan* to Mohammad (SAWS).

³⁹ The word "اماما" has many meanings leading among them is being the "principal," to be followed, also "principal" and "mercy" are "حال"=adverbs or "تميز"=distinctions. For distinction seems to me more applicable.

⁴⁰ *Tako*=*ta'kon*, shortened for resoluteness and assertiveness.

⁴¹ The word "مرية" strictly linguistically speaking, is "الشك و الجدل." See *التاج*، و *الهادي*، و *اللسان*. Although some scholars, say it is "التردد في الشيء" which is the result of the "مرية" and not the "مرية" itself.

⁴² See the *Lexicon* attached to this Translation for "ظالم"="فاعل الظلم"="injustice-doer" and "اظلم"="wronger."

⁴³ It is important to note here that "على"="on," is adverb of time/place, i.e. circumstantial, state or condition. See *المعني*.

⁴⁴ The word "witnessers"="الأشهاد" could also mean "the Prophets," according to some. See *اللسان*.

⁴⁵ The "ظالمين"="the injustice-doers," as "الظلم"="injustice." See the *Lexicon* attached to this Translation.

⁴⁶ The word "اولياء" could also mean, among them: protector, friend.

be) doubled for them the torment, they^z were not bearing the hearing and they^z were not sighting-/discerning.

اللَّهُ مِنْ أُولَئِكَ يُضَعِّفُ لَهُمُ الْعَذَابَ
مَا كَانُوا يَسْتَظِغُونَ أَلَسَمَعَ وَمَا
كَانُوا يُبْصِرُونَ ﴿٢٠﴾

21. Those, who^r lost they^z their selves^w and strayed a'n (regarding) them what they^z were *yafstarona* (they^z craft a lie for fraudulent end).

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَصَلَّ
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

22. *La'jaram*⁴⁷ (inevitably-right) that they, in the Here-after,^w they (are) the *akhsarona* (most losers).

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمْ
الْأَخْسَرُونَ ﴿٢٢﴾

23. Verily who^r believed they^z and worked they^z the righteous-works^w and *akhbato*⁴⁸ (quieted-submissively they^z) to their Lord, those (are) the Paradise's^w companions they (are) in it^w immortals.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

24. A parable/example (of) the bi-teams (is) like the blind and the deaf and the *ba'sseere*⁴⁹ (keen seer) and the *samee'ey* (sharp-hearer) do *yastaweya'ne* (the twain equal/even) a parable/example; do then not you^z reminisce.

﴿٢٤﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى
وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ
يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

25. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people: verily I am for you^b *natheeron* (iterative warner) manifest.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي
لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

26. That not you^z worship except Allah; verily I fear-/know⁵⁰ (to fall) on you^b a torment (of) a painful day.

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾

27. Then said the chiefs, who^r unbelieved they^z of his people: not we see you^g except a human like us; and not we see *ettaba'aka* (closely-followed you^g) except whom^r they (are) our lows by first/apparent opinion/thought; and not we see for you^b on us of a munificence^x rather we presume you^b (are) liars.

فَقَالَ أَمْلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا
زُرْنَا إِلَّا بَشَرًا مِثْلَنَا وَمَا زُرْنَا
أَبْعَدُ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنْ
يَبْذُرُوا وَإِنَّا لَنَرَاهُمْ فِيكُمْ عَلَيْنَا مِنْ
فَضْلٍ بَلْ نُنَظِّقُكُمْ كَذِبِينَ ﴿٢٧﴾

28. Said [he]: O, my people, did you^c see *en* (if) I [was]/were on an evidence^w from my Lord and *aa'taney* ([He] accorded/gave me) a mercy^w from *ende* (by munificence of/by Rule of) Him and (had been)

قَالَ بِقَوْمٍ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَدَيْنِي
مِنْ رَّبِّي وَعَاوَنِي رَحْمَةً مِّنْ عِنْدِهِ
فَعُصِيَتْ عَلَيْكُمْ أُنْزِلَتْ عَلَيْهَا وَأَنْتُمْ

⁴⁷ The word “لا جرم” means *inevitably-right*. See التاج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not avoidable rightly” = inevitably right.

⁴⁸ The word “أخبتوا” = “*akhbato*,” is rooted in “خبت” meaning: *quieted and submitted*. As the “المخبتين” = “الذين سكنا و تواضعوا” see البصائر. Hence, *quieted and submitted* i.e. for their Lord.

⁴⁹ البصير and السميع are of Allah's names, but also could mean a person who is a **keen seer** and **sharp hearer**, respectively, as in this case.

⁵⁰ Linguistically the word “خفت” carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

obscured^w on you^b do we obligate you^b (to) it^w while you^f (are) for it^w dislikers.

لَهَا كَرِهُونَ ﴿٢٩﴾

29. And O, my people: not [I] ask you^b on it^{x51} a possession; *en* (not) my remuneration except on Allah, and I am not sure an ouster (of) whom^r believed they;^z verily they (are) their Lord's *molago* (meters with); [and, but] I see you^b a people *tajhaloona*⁵² (you act ignorantly or incorrectly).

وَيَقُولُ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَّا إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْكُوا رَبِّهِمْ وَلِكَيْتَ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

30. And O, my people: who^a (shall) succor me of Allah *en* (if) I ousted them; do then not you^z reminisce.

وَيَقُولُ مَن يَصْرِفُنِي مِنَ اللَّهِ إِن طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

31. And not [I] say for you^b I have Allah's treasures and not [I] know the invisible and not [I] say that I am an angel and not [I] say for whom^r disdain yourⁿ eyes, never Allah you^{atey} (accords/gives) them *kbayran* (desirables/possessions/goodness), Allah (is) knowinger by what (is) in their selves,^w verily I then surely of the *dha'lemeena*⁵³ (injustice-doers).

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنفُسِهِمْ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ ﴿٣١﴾

32. Said they:^z O, Noobo (Noah) *qad* (already and affirmatively) you^g disputed us and you^g swelled our disputation, so *eetee* (let-[you^s] produce/bring to pass for) us by what [you^s] promise us *en* (if) you^g were of the *ssa'dequeena* (always-truth-enforcers).

قَالُوا يَنْتُحُ قَدْ جَدَلْتَنَا فَكَثُرَتْ جِدَلْنَا فَأَيْنَا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾

33. Said [he]: verily only *ya'atee*^x (betides/eventuate)^x you^b by it^x Allah if [He] wills and not you^f (are) surely weakeners/enfeeblers.

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِن شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

34. And not benefits you^b my *noss'h*⁵⁴ (sincere-counsel) *en* (if) I wanted to *an'ssa'ho* (sincerely-counsel) for you^b *en* [was] Allah wanting to *youghweykom*⁵⁵ ([He]: causes indulgent straying of and so disappointment to you^r); He (is) yourⁿ Lord and to Him (to be) returned you.^z

وَلَا يَنْفَعُكُمْ نُصْحِي إِن أَرَدْتُ أَن أَصْحَ لَكُمْ إِن كَانَ اللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

⁵¹ The pronoun “هـ” in “عليه” possibly refers to his: (1) warning^x or religion^x or announcement^x. See الذر المصون، د احمد الحلبي.

⁵² The word “تجاهلون”=“tajhaloon” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

⁵³ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

⁵⁴ The word “نصح” in “نصحي” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “نصح” = “أخلص القول فيما فيه الخير للمنصوح” i.e. he sincerely-counseled or genuinely-opined the advisee as to what is best for him. However, in English the words “counseled” or “advised” mean simply given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction.

⁵⁵ The word “غوى” in “يغويكم” = “إنهمك في الضلال وخاب,” so he: indulgently strayed and was disappointed. See اللسان.

35. Or they^z say: *iftrabo* ([*be*] crafted it^x as a lie for fraudulent end); let-say [*you*^s]: *en (if) iftaraytobo* (I crafted it^x as lie for fraudulent end) then on me (*is*) my crime and I (*am*) a disclaimant/absolver⁵⁶ (of myself) of what *toj'remona*⁵⁷ (crime-(commit you^r)).

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِن
افْتَرَيْنَاهُ فَعَلَىٰ عِزِّ رَبِّیْ وَأَنَا بَرِیْءٌ
مِّمَّا تُجْرِمُونَ ﴿٣٥﴾

36. And (*had been*) revealed⁵⁸ to Nooben (Noah), verily it:^{x59} never believe of your^t people except who^p [*be*] *qad* (*already and affirmatively*) believed; so let-not anguish/sorrow [*you*^s] by what they^z were doing.

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ
مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا
تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

37. And *issna'a*⁶⁰ (*let-carefully craft [you]^r*) the *folka* (Ark), by Our Eyes and Our revelation; and let-not address Me [*you*^s] in whom^r *dbalamo*⁶¹ (*they^r wronged*); verily they are *mugbraghoona*⁶² (*they who are to be drowned*).

وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا
تَخْطُبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ
مُعْرِفُونَ ﴿٣٧﴾

38. And *yassna'o*⁶³ ([*be*] carefully-crafts) the *folka* (Ark) and every-when passed by him chiefs of his people, they^z scoffed of him; said [*be*]: *en (if) you^z scoff of us*, verily we (*are*) scoffing of you^b just-as you^z scoff.

وَيَصْنَعِ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ
مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِن
تَسْخَرُونَا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا
تَسْخَرُونَ ﴿٣٨﴾

39. So will know you^z (*to*) whom^p *ya'atey* (*comes to*) him a torment disgracing him and betides/legitimizes on him a sustainer torment.

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ
يُغْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

40. Until if came Our command and *fara* (*gushed-forth*) the *tannoro* (*kiln/land surface/day-break*), said We: let-load [*you*^s] in it^w of each a pair⁶⁴ (*male and female*) two and your^t family^w except whom^p preceded on him the say and who^p [*be*] believed; and not believed with him except a few.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ
قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ
أُثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ
الْقَوْلُ وَمَنْ ءَامَنٌ وَمَا ءَامَنَ مَعَهُ
إِلَّا قَلِيلٌ ﴿٤٠﴾

41. And said [*be*]: let-embark you^z in it^w by Allah's name, its^w course and its^w anchorage; verily my

وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ

⁵⁶ The word “*بريء*,” “*فعل*,” “*على وزن*” “*فعل*,” “*بمعنى*” or “*مفعول به*.” In this case, “*بمعنى*” “*فعل*,” “*masculine, singular noun*.” Thus, “disclaimant” in the sense of *he* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah and he refuses to associate with them or with what they claim*. In other words, he disclaims/absolves himself from such associations.

⁵⁷ The words “*تجرمون*” unfortunately there is no English correspondent. Hence I say for “*تجرمون*”: *you crime-commit*.

⁵⁸ See footnote 28 above regarding *reveal*.

⁵⁹ This “*I^x*” refers the *truth of the matter*, a *masculine gender* in Arabic.

⁶⁰ The word “*اصنع*” is rooted in the verb “*صنع*,” which means (1) *carefully chose*, or (2) *carefully crafted* or tried to approach perfection in making of (anything) or upbringing of any human or animal.

⁶¹ See the *Lexicon* attached to this Translation for “*ظالم*” = “*ظالم*” = “*injustice-doer*” and “*ظلم*” = “*wronged*.”

⁶² The word “*mugbraghoon*” is *masculine, plural objective noun*, for which there is no English equivalent, meaning *they who are to be drowned*.

⁶³ See footnote 60 above regarding “*صنع*.”

⁶⁴ That is a male and a female.

Lord (is) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

مَجْرِبَهَا وَمَرَّسَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿١١﴾

42. And she runs^w by them in a surge like the mountains, and called *Noohon* (*Noah*) his son, while he [was] in an isolation, O, my little-son⁶⁵ let-embark [you^s] with us and let-not be [you^s] with the unbelievers.

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرَلٍ يَبْنَئُ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾

43. Said [he]: I shall lodge/retreat to a mountain *ya'asemo* (*safeguards*) me from the water; said [he]: no *a'asema* (*guardian*) today of Allah's command, except whom^p *rahema*⁶⁶ ([He] *had been mercy-given*); and interposed between them both the surge, so [he] [was] of the *mugbragheena* (*they who were drowned*

قَالَ سَتَأْوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾

44. And (*had been*) said: O, Earth^w let swallow [you^y] your^y water; and O, Heaven^w let-withhold [you^y] (*your^y rain*); and (*had been*) imbibed the water and the matter (*had been*) finished; and it^w (*the Ark*^w) set-she^y ⁶⁷ on the *Judey* (*mount*) and (*had been*) said: away for the people, the *dha'lemeena*⁶⁸ (*injustice-doers*).

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَنَسَمَاءَهُ أَقْلِي وَغِصَّ الْمَاءُ وَفُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

45. And called *Noohon* (*Noah*) his Lord; so said [he]: (O), my Lord, verily my son (is) of my family and truly Your^t promise (is) the right and You^s (*are*) the wisest⁶⁹ (*of*) the rulers.

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾

46. Said [He]: O, *Nooho* (*Noah*) verily he (is) not of your^t family;^w verily he (is) other than a righteous work; so let-not [you^s] ask Me what not for you^g by it^x a knowledge; verily I admonish/exhort you^g to [you^s] be of the *jabileena*⁷⁰ (*they who act ignorantly or incorrectly*).

قَالَ يَنْحُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾

47. Said [he]: O, my Lord, verily I refuge by You^g that [I] ask You^g what not for me by it^x knowledge; and *en* (*if*) not⁷¹ [You^s] forgive for me and *tarhamney*

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَلَا تَغْفِرْ لِي

⁶⁵ The word “بَنِي” is the diminutive of son, said as an *endearment* to a beloved son.

⁶⁶ The word “رحمة” = “mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps You mercy-gave,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps You mercied*,” which cannot be said in correct English, as there is no such word as “mercied.”

⁶⁷ That is *came-to-rest*.

⁶⁸ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

⁶⁹ The word “أحكم” has *no* English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*. Thus, His “rule” would be the *wisest* and *best possible ruling*.

⁷⁰ The word “جاهلين” = “jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) did something *not correct*. So the “jabiloona” are *they who act ignorantly or incorrectly*.

⁷¹ The colon (:) here is intended to shoe that the word “not” applies to *both* (1) forgive for me *and* give me mercy, in other words: *not* forgive for me and *not* give me mercy.

([You^s] mercy-give me) I (shall) be of the losers.

وَتَرْحَمَنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٧﴾

48. (Had been) said: O, Noobo (Noah) ebbett (let-immigrate-/emigrate/dwell [you^s]) by peace from Us and blessings^{w72} on you^g and on *umammen^w* (Allah's creatures)^w of whom^r (are) with you^g; and *umamum^w* shall *numatte'aobum* ([We] let them relish the transitory worldly delight); afterwards touches them from Us a painful torment.

قِيلَ يَنْتُحِ أَهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

49. *Telka^w* (she-that-afar-it^w/those^w) (are) of the invisible *an'ba'e⁷³* (significant-and-availing-news) reveal⁷⁴ it^w [We] to you^g not you^g were, knowing it^w you^s and nor your^t people of before this;^x so *issber* (let-hold on patiently you^s), verily the consequence^w (is) for the *muttaqeena* (reverential guarders against Allah's displeasure).

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِن قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

50. And to *Aaden⁷⁵* their brother Hoodan (Heber) said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (a deity) other than Him, *en* (not) you^f (are) except *musta'rona* (crafter of lies for fraudulent end).

وَإِلَى عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

51. O, my people: not [I] ask you^b on it^x a remuneration, not my remuneration except on Who *fattara* ([He] had innately-perfectly-originated) me, do then not cerebrate you.^z

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾

52. And O, my people: *istaghfero⁷⁶* (let-seeking forgiveness you^z) (from) yourⁿ Lord; afterwards let-you^z repent to Him, [He] sends the Heaven^w on you^b abundantly (showering) and [He] augments you^b strength to yourⁿ strength; and let-not divert you^z (as) criminals.

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

53. Said they:^z O, Hoodo (Hebert), not came/produced you^g (to) us by an evidence;^w and not we, surely (are) leavers/leaving our deities^w because⁷⁷ (of) your^t say; and not we (are) for you^g surely believers.

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

⁷² The word “بركة,” the plural of which is “بركات,” meaning: “multitudinous goodness and worthiness.”

⁷³ For the Arabic word “anaba’a”= the plural for “نبا” for which there is no English equivalent. As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news. Its avail is its useful knowledge. And (3) to denote the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “significant-and-availing-news,” as the word “news” per se is very inadequate to convey the نبا. Clearly the word “tiding”=“خبر” is unfit, as it primarily denotes simple “information,” and “نبا” denotes and connotes more momentous knowledge. See الراغب.

⁷⁴ See footnote 28 above regarding reveal.

⁷⁵ Aad is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name.

* There is “تَضَرُّؤُهُ,” as here, where the crimes were multiples, as each person committed his/her own crime towards Allah; and “تَضَرُّؤُهُ” as in S9:39, the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign).

⁷⁶ The word “اسْتَغْفِرُوا” = “اطْلُبُوا الْغُفْرَانَ” = “[you] seek forgiveness.” In English there is no seemly way to say: “اسْتَغْفِرُوا” per se. So I settled for saying: “[you] seek forgiveness.”

⁷⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition عَنْ.

54. *En (not) [we] say except possessed you^g some (of) our deities^w by an ill; said [he]: verily I ush'hedo ([I cite for a witness]) Allah and let-witness you^z truly I am a disclaimant/absolver (of myself) of what you^z partner (with Allah).* إِنْ تَقُولُ إِلَّا أَعْرَضَكَ بَعْضُ إِلَهَيْنَا يسُوءُ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ
55. Of lesser than/without Him, so let-scheme (against) me you^z together; afterwards let-not you^z relieve [me]. مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ
56. Verily I (had) trusted on Allah, my Lord and yourⁿ Lord, not of a *dabba'ten*^{w78} (she-moving-creature) excep He (is) taker by its^w forelock;⁷⁹ verily my Lord (is) on/over *Sseratten* (road/way) straight. إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ
57. *En (if) then you^z diverted,⁸⁰ then qad (already and affirmatively) I communicated what I (had been) sent by [it^x] to you;^b and yastakblef ([He] affirmably makes vicegerents) my Lord, a people other than you^b and not *tadhorro-naho** (harm Him you^z by yourⁿ various crimes) a thing; verily my Lord over everything (is) *hafeedhon*⁸¹ (iterative keeper-up).* فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ
58. And *lamma* (when/whence) came Our command, *najjayna* (iteratively delivered We) Hoodan (Heber) and whom^r believed they^z with him by a mercy^w from Us; and *najjaynahum* (We iteratively delivered them) from a harsh torment. وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ
59. And *telka*^w (she-that-afar-it^w/those^w) (are) *Aadon*, rejected they^z by their Lord's *Aya'te*^w (miracles/signs-/proofs) and disobeyed they^z His messengers, and *ettaqba'ao* (closely-followed they^z) command (of) every *jabbaren* (vigorous compeller/ever contumacious stubborn) stubborn/perverse.⁸² وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ
60. And they^z (had been) followed in this world^w (by) a curse^w and [too] The *Qeyamatey's*^w (Judgment's) Day;^x Lo. Verily *Aadan* unbelieved their Lord; Lo. Away for *Aaden*, Hood's (Heber's) people. وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ

⁷⁸ For lack of a better term I chose a "she-moving-creature" for "دَابَّةٌ" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁷⁹ The expression "taker of its forelock" is a lofty Arabic tongue metaphor meaning over powering it in full.

⁸⁰ The various linguists and Qur'aan commentators say: "تَوَلَّوْا" is really "تَوَلَّوْا", then the two "ت" were incorporated into one, rendering it "تَوَلَّوْا". And according to some reading "تَوَلَّوْا" that is with a "ت" with a "dhamma" on it and the "ج" with a "dhamma" on it too. See *الذر المصون، لـ أحمد الحلبي والتاج*.

* Please see footnote of S9:61 for relevant elaboration regarding يَضُرُّو versus يَضُرُّون.

⁸¹ The word "حَفِيفٌ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)." (Emphasis is added).

⁸² The word "عَنِيدٌ" = "perverse" which is "نَعْتٌ" = epithet, in grammatical term "adjective" for "jabbaren." See *إعراب القرآن، لمحمود صافي*.

61. And to *Thamuda*,⁸³ their brother *Sa'liban* (*Methuselah*) said [*he*]: O, my people, let-worship you^z Allah, not for you^b of an *elahen* (a deity) other than Him; He established you^b from the Earth^w and *ista'amarakum*⁸⁴ ([*He*] deputized you^b for development) in it;^w so *istaghfero*⁸⁵ (let-*seek forgiveness you*^z) (of) Him, afterwards let-repent you^z to Him; verily my Lord (*is*) near Responder [*He*].

وَالِى ثَمُودَ أَخَاهُم صَالِحًا قَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ
وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا
إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾

62. Said they:^z O, *Ssalibo* (*Methusalah*) *qad* (already and affirmatively) you^g were in us *marjunwan*⁸⁶ (man of promise, hoped for as a leader) before this;⁸⁷ do [*you*^s] restrain us to worship [*we*] what worshipped our fathers; and verily we (*are*) surely in a doubt of what [*you*^s] invite us to [*it*^x] suspect.⁸⁸

قَالُوا يَصْلِحْ فَدَكُنْتَ فِينَا مَرْجُوًّا
قَبْلَ هَذَا أَنْهَنَّا أَنْ نَعْبُدَ مَا يَعْبُدُ
آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا
إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

63. Said [*he*]: O, my people, have you^c seen *en* (*if*) I [*was*] on an evidence^w from my Lord and *aa'taney* ([*He*] accorded/gave me) from Him a mercy^w then who^a [*he*] succors me of Allah *en* I disobeyed Him; then not you^z augment me other than a *takhseeren*⁸⁹ (loss or ruin due to injudiciousness on my part).

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى
بَيِّنَةٍ مِنْ رَبِّي وَءَاتَنِي مِنْهُ رَحْمَةً
فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ
فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾

64. And O, my people: this (*is*) Allah's she-camel for you^b an *Aya'tan*^w (miracle/sign/proof); so you^z let her eat in Allah's land^w and let-not you^z touch/betide her by an ill, then (*shall*) take you^b a torment near.

وَيَقَوْمِ هَذِهِ نَافَةٌ لِلَّهِ لَكُمْ
آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أََرْضِ
اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابٌ قَرِيبٌ ﴿٦٤﴾

65. Then they^z hamstrung her so said [*he*]: *tamatta'ao* (you^z relish the temporary worldly delight) in yourⁿ home^w three days; *tha'leka* (afar-that-it/that)^x (*is*) a promise other than *makhthooben* (not to be: confuted or falsified).

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي
دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ
غَيْرُ مَكْذُوبٍ ﴿٦٥﴾

66. Then *lamma* (when/whence) came Our command *najjayna* (iteratively delivered We) *Ssa'liban* (*Methusalah*) and whom^p believed they^z with him by a mercy^w from Us, and from an ignominy (of) then-day; verily your^f Lord, He (*is*) The Strong The Mighty.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا
وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ
مِّنَّا وَمِنْ خِزْيٍ يُومِيذٍ إِنَّ رَبَّكَ
هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾

⁸³ *Thamood* (an ancient Arabian tribe)

⁸⁴ That is He called on you to develop your selves and develop the region of your abode, and the Earth.

⁸⁵ The word “استغفروه” = “اطلبوا غفرانه” = “[you] seek his forgiveness.” In English there is no seemly way to say: “استغفروه” per se. So I settled for saying: “[you] seek His forgiveness.”

⁸⁶ he word *marjunwan* in Hemyar's Tribe language means: حقير = low/mean/despicable/contemptible. See كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة ١٣٦٥هـ-١٩٤٦م

⁸⁷ That is the message he had proclaimed to his people.

⁸⁸ The word “مريب” here is “نعت” = “adjective,” hence “suspect.” See اعراب القرآن، محمود صافي. However the word “suspect” could fit for a noun or an adjective.

⁸⁹ There are five different words to generally, although not precisely, mean “loss.” Thus: “تخسير، الخسران، الإخسار،” Here “التخسير” as so indicated.

67. And took^x [he/i^x] whom^r dhalamo⁹⁰ (*who wronged they^z*) the shriek^w then became they^z in their homes^w jathemeena (*lifeless-kneelers*). وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جَثِيمًا ٢٧
68. As if not flourished they^z in it;^w lo, verily Thamooda, they^z denied⁹¹/unbelieved their Lord; Lo. Away for Thamooda. كَانَ لَمْ يَنْفُتُوا فِيهَا إِلَّا إِنَّا نَمُودَا كَفَرُوا رَبَّهُمْ ٢٨
69. And laqad (*verily, already and affirmatively*) came^w Our messengers^x (to) Ebraheema (*Abraham*) by the bushra^w (*a pleasant-tiding*)⁹² said they:^z salaman (*we say peace*); said [he]: salamon⁹³ (*absolute/infinite peace*); so ma (*not but a while*) waited [he] that came [he] by haneedhen (*roasted in a pit and topped by rocks to get it well-cooked*) calf.^x وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ ٢٩ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ٣٠
70. Then lamma (*when/whence*) [he] saw their hands^w not reach to it^x anyasa⁹⁴ ([he] *anxiously-intuited*) of them a kheyfatan^{w95} (*circumstantial state-of-fear*); ^w said they:^z let-not fear [you^s], verily we (*have been*) sent to Lootten's (*Lot's*) people. فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَّرَهُمْ وَأَوَّجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ لُوطٍ ٣١
71. And his [woman] (i.e. wife) standing-she^{y96} so laughed-she^y so We bashshara⁹⁷ (*told pleasant tidings to*) her by Is-haqa (*Isaac*) and from beyond⁹⁸ Is-haqa (*Isaac*) Ya'aqooba (*Jacob*). وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَسَ رَتْنَهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ٣٢
72. Said she:^y ya'waylata;⁹⁹ (*presumably for me a lengthy: stay in a valley in Hell/bane/woe*), do [I] birth while I am ajoozon (*an aged-woman*) and this, my ba'al (*lord/owner/husband*) (*is*) shaykhan (*aged/senile person*); verily this, surely (*is*) a thing, wonderment. قَالَتْ يَوَيْلَئِي ءَالِدٌ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ٣٣

⁹⁰ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

⁹¹ The word “كفر” in “كفروا” linguistically has many meanings: such as “denied” as in this *Ayah*, see الطبري.

⁹² Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation. So, bushra (*a pleasing-tiding*). And “بُشْرَى” unlike its verbal conjugates, throughout The Qur'aan always use it for the “kheyfatan” (*desirables, goodnesses, worthinesses*).

⁹³ The word “salamon” is in the infinitive-noun mood versus “salaman”= objective noun mood. So “salamon” is of greater intensity. This goes well with Allah's instructions, well stated by the *Ayah*: “And when (*had been*) greeted you^c by a greeting^w, then let-you^z greet by better than it^w or let-forthwith-return it^w you^z.” (s4:59)

⁹⁴ That is the fact that they were not interested to eat as his guests.

⁹⁵ The word “kheyfatan”=“خيفة” is a noun etymologically it is “خوفة” as if it is a once. Hence, it is a circumstantial “state-of-fear” for a given situation. See تاج العروس. And (S20:67) provides strong support for “خيفة” as so stated, as the *Ayah* says: “So, [he] perceived in himself a kheyfatan (*a circumstantial state-of-fear*) Mosa (*Moses*).” Moses' kheyfatan was during the initial stage of the show-down between Pharos magicians and Moses.

⁹⁶ The word “wife” is clearly a feminine gender. And since “standing” is its qualifier, so it's likewise feminized. Hence is suffixed to standing, “standing-she”.

⁹⁷ See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubasheron=بَشَّرَ/يُبَشِّرُ/مُبَشِّرٌ.

⁹⁸ The word “وراء” means: (1) “القادم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: و يذرون وراءهم الآخرة.” (2) “بعد” (3) “القدماء أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: و يذرون وراءهم الآخرة.” (3) “ولد الولد” or beyond in its sense of above reach of knowledge or experience could also apply, as to the importance of (3).

⁹⁹ Apparently the “الف بدلا من ياء المتكلم” in “ياويلتا” is “الف” to mean “يا ويلتي.” See الدر المصون، لـ السمين الحلبي.

73. Said they:^z do you^y wonder from Allah's command; Allah's mercy^w and His blessings^w 100 (are) on you^b the house's folks;^w verily He (is) Hameedon¹⁰¹ (iteratively praised, multitudinous praiser He), Supreme. قَالُوا أَعْجِبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مُجِيدٌ ﴿٧٣﴾
74. So lamma (when/whence) went a'n (off) Ebraheema (Abraham) the startle and came-she^y (to) him the bushra^w (pleasant-tiding)^w 102 mutually disputes Us [he] in Lootten's (Lot's) people. فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجْدِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾
75. Verily Ebraheema (Abraham) surely (is) a forbearer, amvabon (iterative sigber) muneebon¹⁰³ (iterative returner-penitent). إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُنِيبٌ ﴿٧٥﴾
76. O, Ebraheemo (Abraham): let- shun [you^t] a'n (off) this;^x verily it^x 104 qad (already and affirmatively) came your^t Lord's command and verily they, a comer^x (to) them (is) a torment^x other than mardooden (that which is to be warded off). يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرٌ رَبِّكَ وَإِنَّهُمْ لَمَاتِمٌ عَذَابٍ غَيْرَ مَرْدُودٍ ﴿٧٦﴾
77. And lamma (when/whence) came-she^y Our messengers^x (to) Loottan (Lot), [he] was displeased¹⁰⁵ by them and [he] straitened by them a dhar'an¹⁰⁶ (measure-/capacity/unease) and said [he]: this^x (is) a day asseebon¹⁰⁷ (arduously difficult). وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾
78. And came (to) him his people (who had been) rushed to him and of before they^z were working the sayye'aa'te (demeritorious-deeds);^w said [he]: O, my people, these (are) my daughters they^y (are) att'haro (more purging) for you;^b so ettaqo (let reverentially guard you^z not to displease) Allah and let-not you^z disgrace me in my guests; is not of you^b a man-raheedon¹⁰⁸ (mature- discerner/ rational-guider to the right). وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَفْقَوْمَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾
79. Said they:^z laqad (verily, already and affirmatively) knew you^g not for us in your^t daughters of a right and verily you^g surely know what we want. قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا تُرِيدُ ﴿٧٩﴾

100 The word "بركة", the plural of which is "بركات", meaning: "multitudinous goodness and worthiness."

101 See the Lexicon attached to this Translation for this word, "Hameed" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

102 See the Lexicon attached to this Translation regarding bashashara = "بشّر".

103 The word "منيب" from "أناب" means iteratively returned penitent. See الراغب.

104 That is the right or the truth.

105 He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these good looking guests.

106 The expression "straitened by them a measure" is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, by what way to protect "his guest."

107 The word "عصيب" = "شديد عسير", meaning arduously difficult.

108 See the Lexicon attached to this Translation for discussion of the word "الرشد" of which "رشيد" is a derivative.

80. Said [he]: had that for me by you^b strength or [I lodge/retreat to a hard force/clan].¹⁰⁹ رَكْنِي شَدِيدٍ ﴿٨٠﴾

81. Said they:^z O, Lootto (Lott) verily we (are) your^t Lord's messengers, never (shall) they^z reach to you;^g therefore as're (let-[you]^s) nocturnally-ambulate-/travel by your^t family^w by a segment of the night and let not yaltafit (side-glance) of you^b abadon¹¹⁰ (lone/any-one) except your^t [woman] (i.e. wife); verily it^{x111} (is) betiding her, what betided them; verily their appointment (is) the morning; is not the morning surely near. قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْفُتْ مِنكُم أَحَدٌ إِلَّا أَمْرَانِ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

82. So lamma (when/whence) came Our command We made its^w top its^w bottom and amttarna¹¹² (We ill-rained) on it^w stones^{w113} of Sejjeelen (petrified clay) mandhooden (had been orderly tiered). فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ ﴿٨٢﴾

83. Mosanwamatan (marked) enda (by Rule of) your^t Lord and not it^w of the dba'lemeena¹¹⁴ (injustice-doers) surely far. مُسَوِّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

84. And to Madyana their brother Shuaiban said [he]: O, my people let-worship you^z Allah, not for you^b of an elahen (a deity) other than Him, and let-not you^z diminish the measure and the balance; verily I see you^b by khayren (betterment/worthiness/goodness) and verily I fear/know¹¹⁵ (to fall) on you^b a torment (of) a besieging/besetting day.¹¹⁶ وَإِلَىٰ مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَتَقَوِّمُوا عِبَادُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

85. And O, my people: let-fulfill¹¹⁷ you^z the measure and the balance by the qesste¹¹⁸ (rendering absolute-justice post removal of injustice) and let-not diminish you^z the mankind their things and let-no ta'athan¹¹⁹ (you^z mischief-hardest) in the Earth^w (as) corruptors. وَيَقَوِّمُوا أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

¹⁰⁹ The expression “رَكْنٌ شَدِيدٌ” is based on the word “رَكْنٌ” meaning: (1) clan; (2) pillar; (3) force of supporters. He was wishing to have a strong clan to support him. However, in this case his “رَكْنٌ” = “pillar” and “supporter” was Allah through the angels.

¹¹⁰ See the Lexicon attached to this Translation regarding “أَحَدٌ.”

¹¹¹ The “it” refers to the right, or the truth of the matter.

¹¹² In Arabic there is a distinction between “مَطَرٌ” = rained, and “أَمَطَرٌ” = ill-rained, as “مَطَرٌ” = في الخير and “أَمَطَرٌ” = في الشر. In this case “أَمَطَرٌ” is used. So for lack of “أَمَطَرٌ” in English, I chose ill-rained.

¹¹³ The word “حِجَارَةً” translated as “stones” is plural of multiplicity versus plural of paucity.

¹¹⁴ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

¹¹⁵ Linguistically the word “خَفَّتْ” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹¹⁶ The word “مُحِيطٌ” could mean: “surround,” but since it is with respect to “torment” so besetting seems more suitable.

¹¹⁷ The word “أَوْفُوا” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole. So, “أَوْفُوا” means you endeavor and gather the last part of an obligation and fulfill it.

¹¹⁸ That is by scale no more and no less.

¹¹⁹ The word “تَعْتُوا” from “العُتُو” = اشد الفساد, means to mischief causing hardest of corruption. See اللسان.

86. Allah's remnant^{w120} (*is*) *kbayron* (*choicer/superior-/worthier*) for you^b *en* (*if*) you^c were believers; and I am not on you^b surely *hafeedhen*¹²¹ (*iterative keeper-up*).

بَقِيَتْ لِلَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾

87. Said they:^z O, *Shuaibo* does your^t Prayer^w command you^g that [*we*] leave what worship our fathers or that [*we*] do in our possessions what [*we*] want;¹²² Verily you^s (*are*) surely the forbearer¹²³ the *rasbeedo* (*mature-discerner/rational-guider to the right*).

قَالُوا يَشْعَبُ أَصْلُوكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

88. Said [*he*]: O, my people have you^c seen *en* (*if*) I [*was*] on evidence from my Lord and *razaqa* (*[He] gave victuals for sustenance for*) me from Him a *rez'qan*^x (*provision/victuals for sustenance*)^x *hasanan* (*ultimate meritorious deed*) and not [*I*] want to oppose you^z to what [*I*] restrain you^b *a'n* (*regarding*) it;^x *en* (*not*) [*I*] want except the reform, whatever I could; and not my *tanfeeq* (*harmony/success in my task/mission*) except by Allah, on Him I trusted and to Him *oneebo*¹²⁴ (*[I] iteratively return-penitent*).

قَالَ يَفْقَهُوْهُ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَى مَا أَنهَنكُم عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

89. And O, my people: let not you^z assuredly offend (*due to*) my conflict (*with you*^z), to betide you^b like what betided Noohen's (Noah's) people or Hooden's (Heber's) people or Ssa'liben's (Methuselah's) people, and not Lootten's (Lott's) people of you^b (*are*) surely far.

وَيَنْقُومُ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُمْ بِبَعِيدٍ ﴿٨٩﴾

90. And *istaghfero*¹²⁵ (*let-seek forgiveness you*^z) yourⁿ Lord; afterwards let-repent you^z to Him; verily my Lord (*is*) Raheemon (*iterative mercy Giver*), Wadoodon (*repetitive affection Giver*).

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. Said they:^z O, *Shuaibo* [*we*] understand not much of what [*you*^s] say; and verily we surely see you^g [*in*] us weak; and *lanla* (*had it not been for*) your^t *rahtto*¹²⁶ (*clan who are like us*) surely we (*would have*) stoned¹²⁷ you^g and you^s (*are*) not on us surely *azeezen* (*dear/arduous*).

قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعِزِّينَ ﴿٩١﴾

¹²⁰ That is, Allah's *criteria* of prescriptions and proscriptions, or that which is *left* for you *after fulfilling* your obligations to others.

¹²¹ The word "حَفِيظٌ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) [although he was small he could keep up with the larger boys in sports]." (*Emphasis is added*).

¹²² That is they wanted to do whatever their whims urges them to do in their possessions, as long as that was by mutual consent among them, even if that was illegitimate.

¹²³ The word "الرَّشِيدُ" في لغة مدنيين بمعنى الأحمق السفيه، انظر اللغات في القرآن، تحقيق ونشر صلاح الدين المنجد، القاهرة ١٩٤٦ م

¹²⁴ The word "رَجَعْتُ" means I return time and again or again and again as *penitent*, refer to his clan/tribe who are like us in faith, we would have stoned you, as you are not among us of a great status.

¹²⁵ The word "اسْتَغْفِرُوا" = "اطلبوا الغفران" = "[you] seek forgiveness." In English there is *no seemingly way* to say: "استغفروا" *per se*. So I settled for saying: "[you] seek forgiveness."

¹²⁶ The word "رَهْطٌ" means: (1) number of people between *three* and *nine or ten*; (2) clan; (3) tribe. In this case and Allah knows best, *Shuaib's* people were telling him: if it were not for his clan/tribe who are like us in faith, we would have stoned you, as you are not among us of a great status.

¹²⁷ The word "رَجَمَ" has *many meanings*: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (*someone*) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

92. Said [he]: O, my people are my *rah'tte*¹²⁸ (*three and less than nine/clan*) *a'azxo* (*dearer/more: arduous/considerable*) on you^b than Allah; and *ittakbathto*¹²⁹ (*you^z took and presumed*) Him beyond¹³⁰ yourⁿ back;¹³¹ verily my Lord by what you^z work (*is*) Surrounders.

قَالَ يَنْقُومِ ارْهَاطِيْ اَعَزُّ عَلَيْكُمْ
مِّنَ اللّٰهِ وَاتَّخَذْتُمُوْهُ وِرَآءَكُمْ ظَهْرًا
اِنَّ رَبِّيْ بِمَا تَعْمَلُوْنَ مُحِيطٌ ﴿١٢﴾

93. And O, my people let-work you^z over yourⁿ status, verily I am a worker; will know you^z whom^p a *ya'atee*^x (*betides/befalls*)^x him a torment^x disgracing him and who^p (*is*) a liar; and let-watch/observe you^z verily I am with you^b a *rageebon* (*observer/watcher*).

وَيَنْقُومِ اَعْمَلُواْ عَلَىٰ مَكَانَتِكُمْ اِنِّىْ
عَمِلٌۭ سَوْفَ تَعْلَمُوْنَ مَن يَّاتِيْهِ
عَذَابٌ يُّجْزِيْهِ وَمَنْ هُوَ كَذِبٌ
وَارْتَبِعُواْ اِىَّيْكُمْ رَقِيْبٌ ﴿١٣﴾

94. And *lamma* (*when/whence*) came Our command *najjayna* (*We repetitively delivered*) *Shuaiban* and whom^r believed they^z with him by a mercy^w from Us; and took^w the shriek-she^y whom^r *dhalamo* (*they^z wronged*) then they^z became in their homes^w *jathemeena* (*lifeless-kneelers*).

وَلَمَّا جَاءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا
وَالَّذِيْنَ ءَامَنُوْا مَعَهُۥ بِرَحْمَةٍ مِّنَّا
وَاَخَذَتِ الَّذِيْنَ ظَلَمُوْا الضَّيْحَةَ
فَاَصْبَحُوْا فِىۡ دِيَارِهِمْ جِثْمِيْنَ ﴿١٤﴾

95. As if not flourished they^z in it;^w Lo. Away for *Madyana*^w just-as gone-she^y *Thamooda*^w.

كَأَن لَّمْ يَنْفُورْ فِيْهَا اِلَّا بَعْدًا لِّمَدِيْنٍ كَمَا
بَعَدَتْ ثَمُوْدُ ﴿١٥﴾

96. And *laqad* (*verily, already and affirmatively*) We sent *Mosaa* (*Moses*) by Our *Aya'te*^w (*miracles/signs/proofs*) and an authority^x manifesters.^x

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِآيٰتِنَا
وَسُلْطٰنٍ مُّبِيْنٍ ﴿١٦﴾

97. To Pharaoh and his chiefs, then *ettaba'ao* (*close-followed they^z*) Pharaoh's command and not Pharaoh's command surely *rasheeden* (*mature-discerner/rational guider to the right*).

اِلَىٰ فِرْعَوْنَ وَمَلَٲِيْهِ فَاَتَّبَعُوْا اَمْرَ
فِرْعَوْنَ وَمَا اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ﴿١٧﴾

98. [He] precedes his people The *Qeyamatey's*^w (*Judgment's*) Day^x so brought them [he] (*to*) The Fire;^w and wretched the *verdo*¹³² (*incomers*), the *manvroodo* (*place they were led to*).

يَقْدُمُ قَوْمَهُۥ يَوْمَ الْقِيٰمَةِ فَاُوْرَدَهُمُ
النَّارَ وَبَسَّسَ الْوُرْدَ الْمَوْرُوْدُ ﴿١٨﴾

99. And (*had been*) followed they^z in this-she^y (*by*) a curse^w and The *Qeyamatey's*^w (*Judgment's*) Day^x wretched the subvention the *marfoodo* (*that which had been subventioned*).

وَاتَّبَعُوْا فِىۡ هٰذِهِۦ لَعْنَةً وَيَوْمَ
الْقِيٰمَةِ يَبْسُ السَّرْفُ الْمَرْفُوْدُ ﴿١٩﴾

¹²⁸ The word "رهط" = "rah'tt" has several meanings among them and relevant here is "clan, three or less than nine."

¹²⁹ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

¹³⁰ The word "وراء" means: (1) "القدر عليه، مثلاً: و يذرون وراءهم الآخرة." (2) "القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة." (3) "الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." So, here (2 seems to apply).

¹³¹ The word "ظهرياً" means trivial or of little significance, value or measure, thus relegating Him to the back. Thus, Prophet Shuaib was reproaching and reprimanding his people for taking and making Allah "ظهرياً."

¹³² The word *verdo* = "ورد" has many meanings: (1) gait (going) towards a water source, (2) incoming group of people, (3) a portion of water once taken from a water source, (4) a flock of incoming birds, (5) an attack of fever, (6) a given portion of Qur'aan recitation or supplications.

100. *Tha'leka* (afar-that-it/that)^x (is) of an'ba'e^{x133} (significant-and-availing-news)^x of the villages^w [We] narrate it^{x134} on you^g of it^w a stander¹³⁵ and (of it^w) hasseedon (that which is: harvested/ruined by time).
 ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾
101. And not *dha'lamana*¹³⁶ (We wronged) them [and,] but *dbalamo*¹³⁷ (they^z wronged to) their selves,^w then not enriched-she/sufficed-she^{v138} a'n (off) them their deities, which^u they^z invoke of lesser than Allah of a thing, *lamma* (when/whence) came your^t Lord's command; and not augmented them other than *tat'beeben* (bane/discomfiture).
 وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْنِيبٍ ﴿١٠١﴾
102. And like *tha'leka* (afar-that-it/that)^x your^t Lord's take *edba* (when/then) [He] took the villages^w while it^w (was) *dha'lematon*^w (injustice-doer-she^v); verily His take (is) painful, severe.
 وَكَذَٰلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
103. Verily in *tha'leka* (afar-that-it/that)^x (is) an *Aya'tan* (miracle/sign/proof) for whom^p [he] feared/knew¹³⁹ the Hereafter's torment; *tha'leka* (is) a day *majmo'on* (had been gathered from here and there) for it^x the mankind, and *tha'leka* (is) a day^x *mashhoodon*¹⁴⁰ (day being witnessed by the multitudes).
 إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَٰلِكَ يَوْمٌ يَجْمَعُ لَهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾
104. And not [We] delay it^{x141} except for *ajalen*¹⁴² (term-limit) *ma'adooden* (that which is countable).
 وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾
105. Day *ya'atee*^x (betides/eventuates)^x not speaks a self^w except by His leave, then of them a misfortunate¹⁴³ and a fortunate.
 يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾
106. So as-to whom^r *shogo*¹⁴⁴ (had received misfortune) they^z surely (are) in The Fire^w for them in it^w a *zafeeron* (hard inhaling) and a *sha'beegon* (hard exhaling).
 فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

¹³³ See the *Lexicon* attached to this Translation for "naba'a."

¹³⁴ The "هـ" in "نقصه" refers to the "matter" or the "news" stated in the immediately aforementioned *Ayah*.

¹³⁵ That is still standing for viewing by any one choosing to see it, i.e. existing in a particular state.

¹³⁶ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "اظلم" = "wronger."

¹³⁷ Ibid.

¹³⁸ The word "اغنى" in "اغنت" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" includes sufficed and not vice versa. As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task. Hence "enriched" is superior.

¹³⁹ The word "خاف" carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See *اللسان*.

¹⁴⁰ The word "mashhood" = "مشهود" is an *objective noun* for which there is no English equivalent.

¹⁴¹ The pronoun "هـ" in "تؤخره" refers to the "day" in the preceding *Ayah*, and "day" is *masculine* in Arabic, so its reference is rendered in the *masculine* by the superscript^x over the it^x.

¹⁴² The word "الاجل" means term-limit, see *اللسان*.

¹⁴³ The word "شقي" is a *noun* and an *adjective* for which there is no English equivalent, the *adjective* word "misfortunate" making it "misfortunate" = "شقي". And by similar analogy for the word "سعيد" = "fortunate."

¹⁴⁴ Here again, in English there is no way to directly say "شقوا" *per se*; as there is no *verb* for misfortune or its synonyms or words that carry its meaning. So we resort to indirect ways to convey the idea, hence: "received misfortune" which is a *noun* prefixed by a verb rendering the action of this noun.

107. Immortals they^z (are) in it^w when^o/whatever¹⁴⁵ bided-she^y (constantly unchanging) the Heavens^w and the Earth^w except whatever¹⁴⁶ willed your^t Lord; verily your^t Lord (is) Fa'aalon¹⁴⁷ (stalwart Doer) for what [He] wants.

خَلْدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ
فَعَّالٌ لِّمَا يُرِيدُ ﴿١٧﴾

108. And as to whom^r (had been) fortunated they^z then in the Paradise^w immortals they^z (are) in it^w when^o/whatever bided-she^y the Heavens^w and the Earth^w except whatever willed your^t Lord, a giving other than *majdhoodhen* (that which had been severed-/fragmented).

وَأَمَّا الَّذِينَ سَعَدُوا فِي الْجَنَّةِ
خَلْدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ
مَجْدُودٍ ﴿١٨﴾

109. So let-not *tako*¹⁴⁸ (be [you^s]) in a dubitancy¹⁴⁹ of what worship these; not worship they^z except just-as worship their fathers of before; and verily We (are) surely fulfillers¹⁵⁰ (for) them their lot other than *mangoossen*¹⁵¹ (that which is abated/diminished).

فَلَا تَكُ فِي مَرِيَّةٍ مِّمَّا يَعْبُدُ هَتُولَاءُ
مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ
مِّن قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيْبُهُمْ غَيْرُ
مَنْقُوصٍ ﴿١٩﴾

110. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded/gave) *Mosa* (Moses) the book^x then (had been) differed in it;^x and *lawla* (had it not been for) a word^w preceded^w from your^t Lord, surely (would have been) judged/finished¹⁵² among them; and verily they, surely (are) in a doubt of it^x/him¹⁵³ suspect.¹⁵⁴

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ
فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِّن رَّبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي
شَكٍّ مِّنْهُ مُرِيبٍ ﴿٢٠﴾

111. And verily each *lamma* (except)¹⁵⁵ assuredly¹⁵⁶ fulfills¹⁵⁷ (for) them your^t Lord their works; verily He (is) by what they^z work Proficient.

وَإِنَّ كُلًّا لَّمَّا لَيُوفِيَهُمْ رَبُّكَ
أَعْمَلُهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿٢١﴾

¹⁴⁵ See the *Lexicon* attached to this Translation regarding *whatever*.

¹⁴⁶ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See *المصون، د احمد الحلبي* and *إعراب القرآن، لمحمود صافي*.

¹⁴⁷ The word "فعال" is in the intensive form, so to intensify "doer," the word "stalwart" is used.

¹⁴⁸ *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*.

¹⁴⁹ The word "مريّة" strictly linguistically speaking, is "الشك و الجدل." See *التاج*، و *الهادي*، و *اللسان*. Although some scholars, say it is "التريد في الشيء" which is the result of the "مريّة" and not the "مريّة" itself.

¹⁵⁰ For the word "وفى" in "لموفوهم" see footnote 2430 below for explanation.

¹⁵¹ The word "mangoos" = "منقوص" is an objective, singular, masculine noun, meaning that which is not abated.

¹⁵² That is immediately hastened for them their dues by way of reward or punishment, each accordingly.

¹⁵³ The pronoun "هـ" in "منه" could refer to the book of Moses or to Moses himself. See *المصون، د احمد الحلبي*.

¹⁵⁴ The word "مريب" here is "تعت" = "adjective," hence "suspect." See *إعراب القرآن، محمود صافي*. However, the word "suspect" could fit for a noun or an adjective.

¹⁵⁵ The particle "لما" = annuler/negator, see *إعراب القرآن، لمحمود صافي*. The particle "لما" has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: "but." See *القرطبي* and *معنى اللبيب*.

¹⁵⁶ The "ل" in "ليوفينهم" is a juratory "ال القسم" = "التأكيد" i.e. affirmation, expressed by "assuredly."

¹⁵⁷ The word "يوفي" in "ليوفينهم" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. Thus, "يوفي" means endeavor and gather the last part of an obligation to fulfill it.

112. So *istagim* (let-*seek straightening*) [you^s] just-as (*had been*) commanded you^g and who^p [he] repented with you;^g and let-not tyrannize you^z verily He (*is*) by what you^z work *Basseeron* (*keenly: Seer/Omniscient*). ﴿١١٢﴾
113. And let-not *tarkano*¹⁵⁸ (you^z: *incline/ trust and have self satisfaction*) to whom^r *dbalamo*¹⁵⁹ (*they^z wronged*); then (*shall*) touch/betides you^b The Fire;^w and not for you^b of lesser than Allah of *aw'leyaa*¹⁶⁰ (*guardians- /allies*); after-wards not (*to be*) succored you.^z ﴿١١٣﴾
114. And *aqem*¹⁶¹ (let-[you^s] *up-to-fulfill the prescribed obligations of*) the Prayer,^w both ends (*of*) the *naba're* (*between sunrise and sunset*) and *zulafan*¹⁶² (*early-portions*) of the night; verily the *hasana'te*^w (*meritorious-deeds*)^w undo they^y the *sayye-a'te*^w (*demeritorious-deeds*);^w *tha'leka* (*afar-that-it*)^x (*is*) a remembrance^w¹⁶³ for the rememberers.^x ﴿١١٤﴾
115. And *issber* (let-hold on patiently [you^s]) so verily Allah wastes not remuneration (*of*) the benefactors. ﴿١١٥﴾
116. So *lawla* (*why have not*) [was] of the generations of before you^z remnants' possessors, they^z restrain a'n (*regarding*) the corruption in the Earth^w except a few of whom^p We delivered of them; and *ettaba'a* ([he] *closely-followed*) who^r *dbalamo*¹⁶⁴ (*they^z wronged*) what (*had been*) luxuriated they^z in it^x and they^z were criminals. ﴿١١٦﴾
117. And not [was] your^t Lord to perish the villages^w by an injustice while its^w folks (*are*) menders/reformers. ﴿١١٧﴾

¹⁵⁸ The word "رَكَنَ" in "تَرَكَنُوا" simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one or group.

¹⁵⁹ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

¹⁶⁰ The word "أَوْلِيَاءَ" could also mean, among them: *protector, friend*.

¹⁶¹ That is you^s up/sustain/maintain all the rituals necessary.

¹⁶² The word "زُلْفَى" is plural of "زُلْفَة," meaning "الطائفة من أول الليل" = "early portions of the night." See اللسان. Other scholars said "زُلْفَة" means part of the night near the daylight.

¹⁶³ The word "نُكِّرَى" is "remembrance" based on this great *Ayah*, "And if the Satan (*causes*) you to assuredly forget then sit not, after remembrance" (S6: 68).

¹⁶⁴ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

118. And had willed your^t Lord, surely He (*could have*) made the mankind an *Ummatan*^w (*nation/ community*)^w one^{w165} and (*would*) not cease they^z *mukhtalefeena*¹⁶⁶ (*they who are different/ differing*).
وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

119. Except whom^p your^t Lord *ra'hema*¹⁶⁷ ([He] *mercy-gave*) and for *tha'leka* (*afar-that-it/ that*)^x [He] created them; and concluded-she^y your^t Lord's word^w surely [I] assuredly¹⁶⁸ fill Hell^w of the Jinn and the man-kind wholes.
إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْإِنْسِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

120. And each [We] narrate on you^g of the messengers' *an'ba'e*^{x169} (*significant-and-availing-news*)^x what [We] firm by it^x your^t *foaa'da* (*heart/ mind*)); and came (to) you^g in this^w the right^x and an exhortation^{w170} and a reminiscence^w/remembrance^w for the believers.
وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَحْنُ بِكَ بِهِ فُقَادًا وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And let-say [*you*^s] for whom^r not believe they:^z let-work you^z on yourⁿ status verily we (*are*) workers.
وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾

122. And let-wait you^z verily we are *muntadheroona* (*waiting our selves*).
وَأَنْظِرُوا إِنَّا مُنْظِرُونَ ﴿١٢٢﴾

123. And for Allah (*is the*) invisible (*of*) the Heavens^w and the Earth^w and to Him (*to be*) returned the matter^x all (*of*) it;^x so let-worship Him [*you*^s] and let-trust on Him [*you*^s]; and not your^t Lord (*is*) surely neglector *amma* (*regarding*) what you^z work.
وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

¹⁶⁵ The word “واحدة” is an *epithet* (نعت) for *ummah*, which is a feminine in Arabic, hence a “she-one.”

¹⁶⁶ The word “مختلفين” = “*mukhtalefeen*,” is plural, masculine, subjective noun, meaning: *they who are different*.

¹⁶⁷ The word “رحمة” = “*mercy*” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “mercy-gave,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *Your had Lord mercied*,” which cannot be said in correct English, as there is no such word as “*mercied*.”

¹⁶⁸ The “ل” in “لأملأن” is a *juratory* “ل” = “القسم” amounting to = “التأكيد,” i.e. *affirmation*, expressed by “*assuredly*.”

¹⁶⁹ See the *Lexicon* attached to this Translation for “*naba'a*.”

¹⁷⁰ The word “موعظة” rooted in “وعظ” = “*exhorted*” or “*admonished*,” could mean: *exhortation* or *admonition*. +